



Adi Sankaracharya's
VIVEKCHUDAMANI

Selected 108 Verses

VOLUME 02

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A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

SELECTED 108 VERSES

Verse 28 to 43

Verse 28 :

वागादि पञ्च श्रवणादि पञ्च
प्राणादि पञ्चाभ्रमुखानि पञ्च ।
बुद्ध्याद्यविद्यापि च कामकर्मणी
पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ 96 ॥

*vāgādi pañca śravaṇādi pañca
prāṇādi pañcābhramukhāni pañca |
buddhyādyavidyāpi ca kāmakarmanī
puryaṣṭakaṁ sūkṣmaśarīramāhuḥ || 96||*

The five organs of action beginning with speech, the five organs-of-perception beginning with the ear, the group of five Pranas, the five elements starting with space, along with the discriminative intellect etc. and also ignorance, desire, and action—these eight _cities' together constitute the subtle body. [Verse 96]

Sukshma Shariram (17
instruments) Intangible
finer Body

Organs of actions

5

Organs of knowledge

5

5

Pranas

Buddhi, Manas

- Tool kit contains instruments for Jivatma to contact the world.

Gross Body	Subtle Body
<ul style="list-style-type: none"> - Office residence - Used for transacting 	<ul style="list-style-type: none"> - Phone - Computer

- Sukshma = Puri - City - Fortress
- Shariram - 8 groups
- Fort within which Jivatma master sits and operates various tools
- Sukshma Shariram = tool kit, operates and uses.
- When karma's negative, do noble actions, generate Punyam, noble result, used to neutralize problem.
- Sukshma Shariram like fort which helps Jivatma.
- Hence called Puryashtakam 8 Puris.

a) Vag Adhi Pancha :

- Instrument of action
- Our response, output

b) Sravanadi Pancha :

- Organs of knowledge

c) Pranadi Pancha :

- 5 Pranas

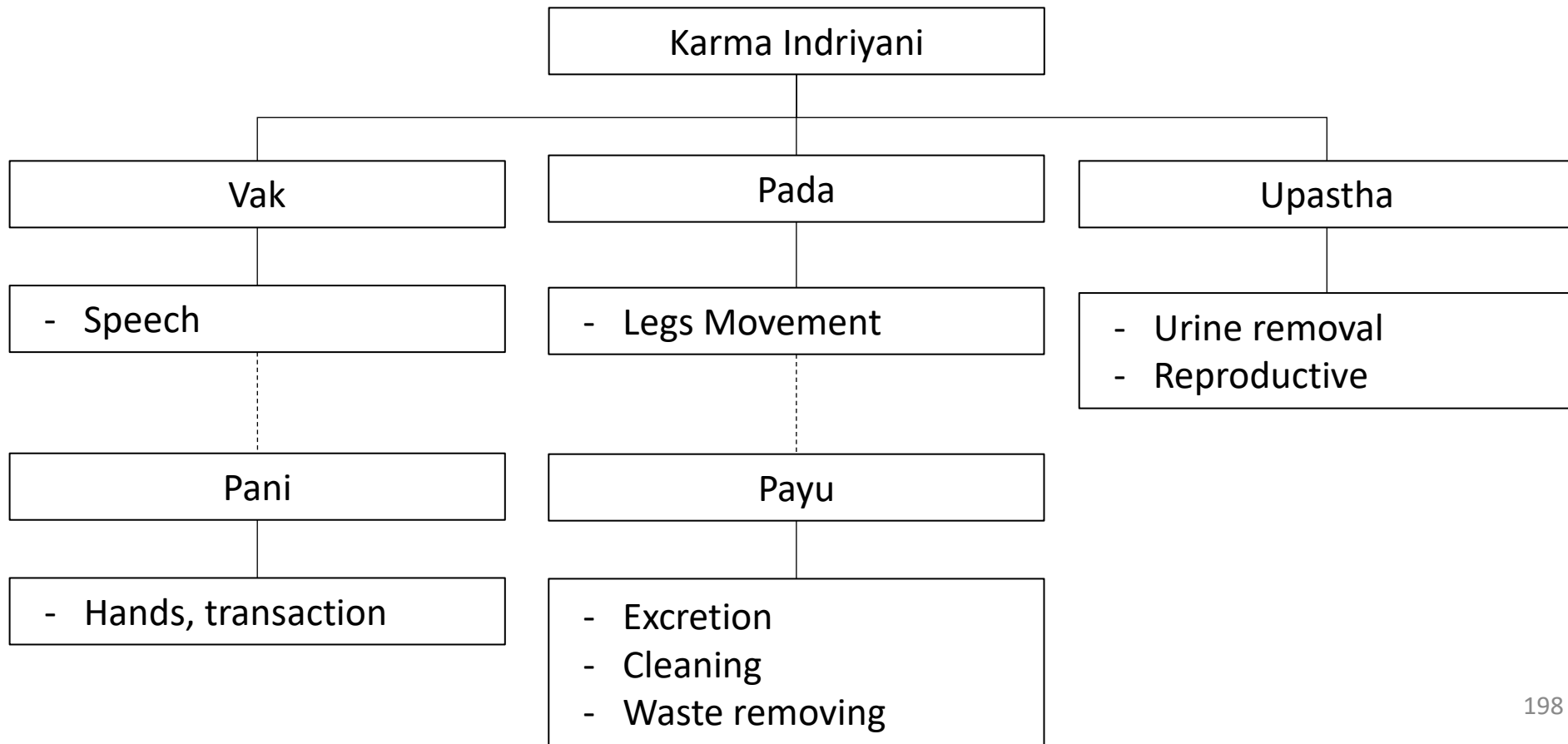
d) Pancha Bramukhani :

- 5 Subtle elements

e) 4 Puris Budhyadhi :

- Intellect
- Talking one hour = Output

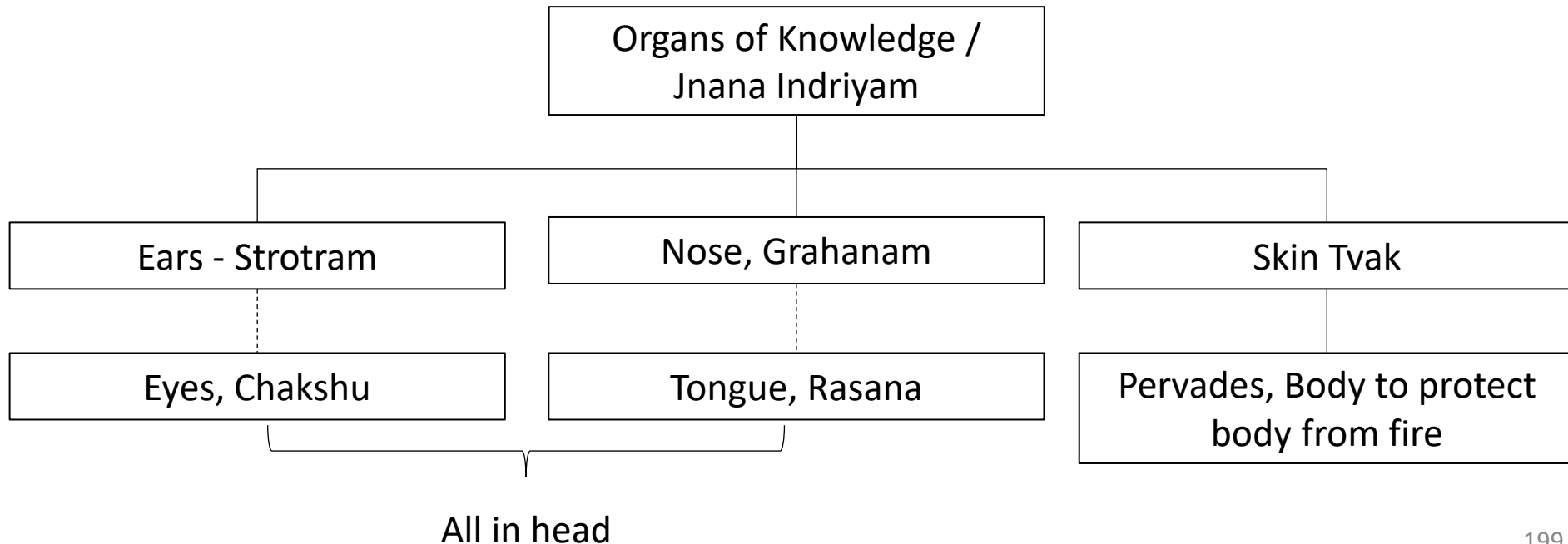
5 Instruments of action :



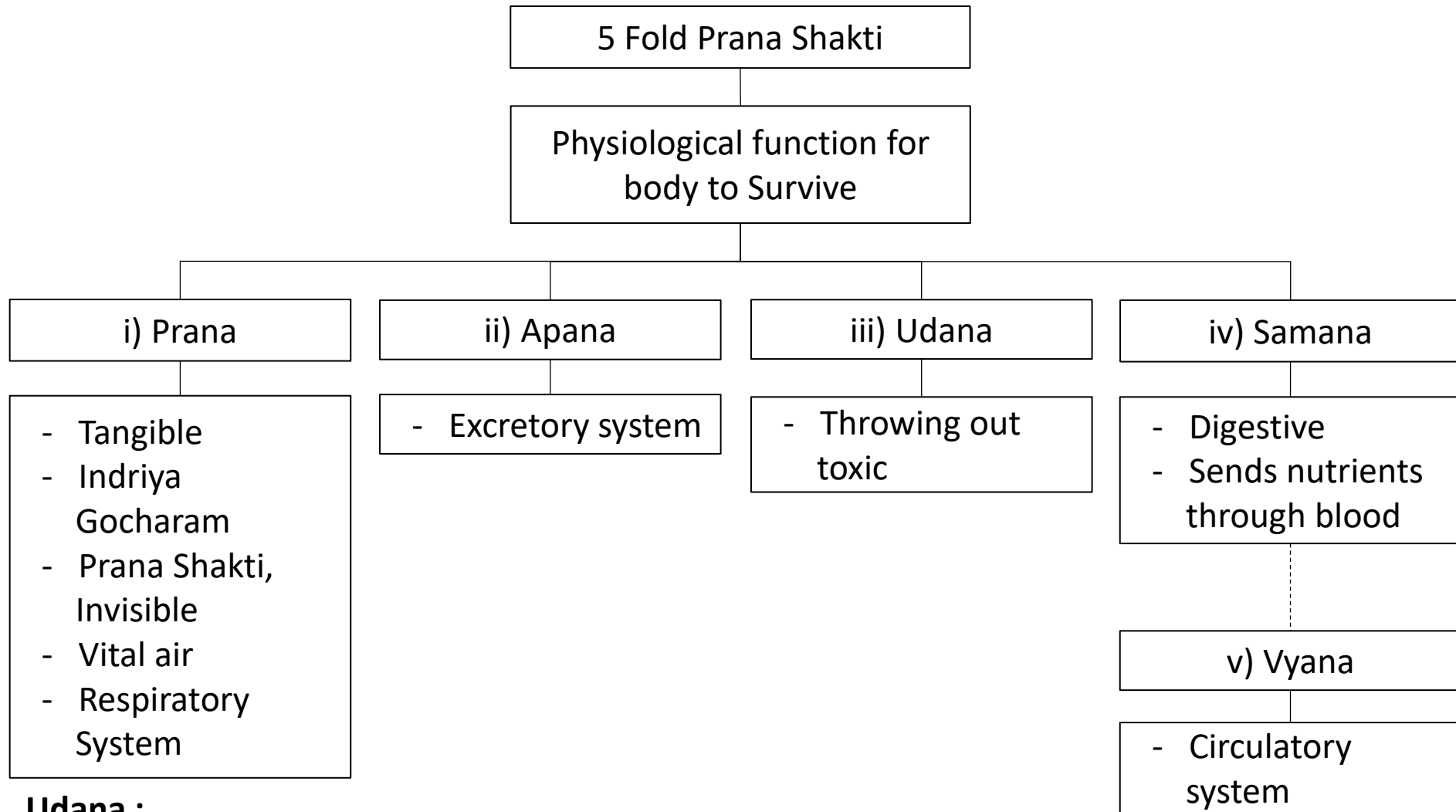
- Belong to subtle body, powers, not physical speech, hand.
- Indriyum, invisible power of organs
- Physical, tangible hand = Golakam

Sravanadhi - Pancha :

- Instrument of input receive stimuli within mind
- Sravanam hearing instrument or process (Bava Utpatti)
- Physical ear = golakam lost hearing power, Indriyam Blocked
- Karma blocks Indriyam as we grow old.



- Uniquely designed.
- Tvag Indriyam does not pervade hair, Nails.



Udana :

- Pulled up (Udgamanam lifts), Sukshma Shariram taken away from body, active at time of death
- Sukshma Shariram is within Sthula Shariram.

Body - Soul :

- Sukshma Shariram
- Leaves Sthula Shariram when Prarabdam is over.

Next Body :

- Katho Upanishad :

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,

Sthanum anye 'nusamyanti yatha karma yatha srutam || 7 ||

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [2 - 2 - 7]

- Plant, animal, human, celestial not unrelated evolution.
- Karma takes us up and down.
- Karma, Jnana, Prana Puris, fortresses
- Abram = Akasha - Space, normally Abram = cloud.

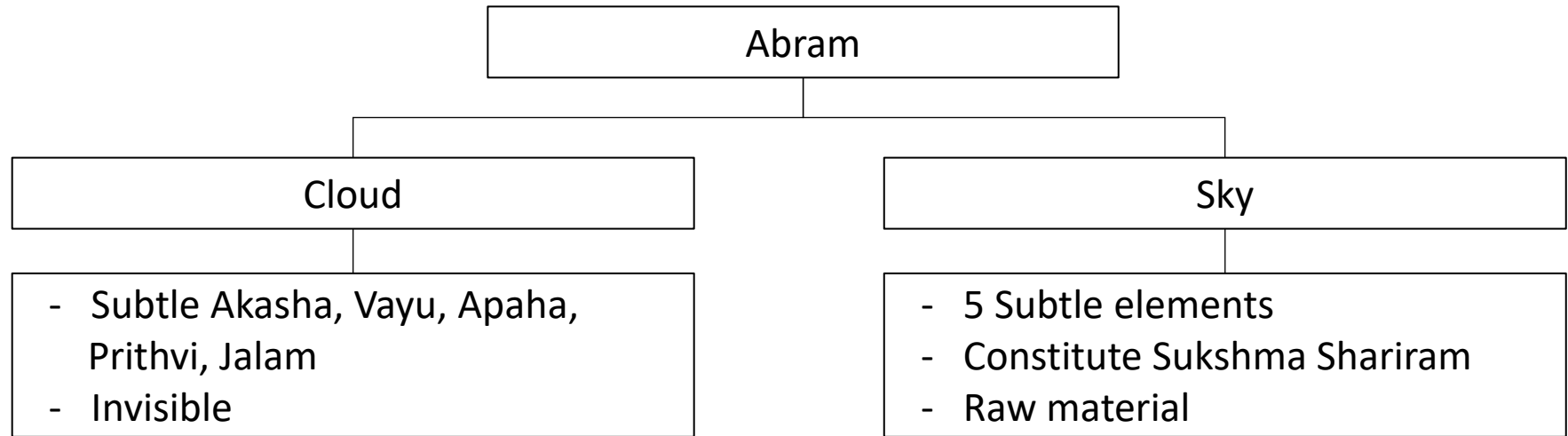
Gita - Chapter 6 :

कच्चिन्नोभयविभ्रष्ट
छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो
विमूढो ब्रह्मणः पथि ॥ ६-३८ ॥

kaccinnōbhayavibhraṣṭaḥ
chinnābhramiva naśyati |
apraṭiṣṭhō mahābāhō
vimūḍhō brahmaṇaḥ pathi || 6-38 ||

Fallen from both, does he not, O mighty-armed, perish like a rent cloud, supportless and deluded in the path of Brahman? [Chapter 6 – Verse 38]

- Apaha vibharti - holds water, gives rain.
- Cloud held in sky, space.
- Space, sky holds water.



- Gross body visible, because gross elements visible.
- Subtle indriyum product of subtle elements, don't see
- See ears, can't know whether he hears or not sense organ invisible.

4 fold faculties of invisible internal organ

One Antah Karanam (4 Functions)

Buddhi

- Intellect
- Rational, intelligent, discriminative, Analytical

Manaha

- Doubting
- Emotional
- Co-ordinating function
- Which sense organ must function, Mind decides

Chittam

Memory

Ahamkara

Ego

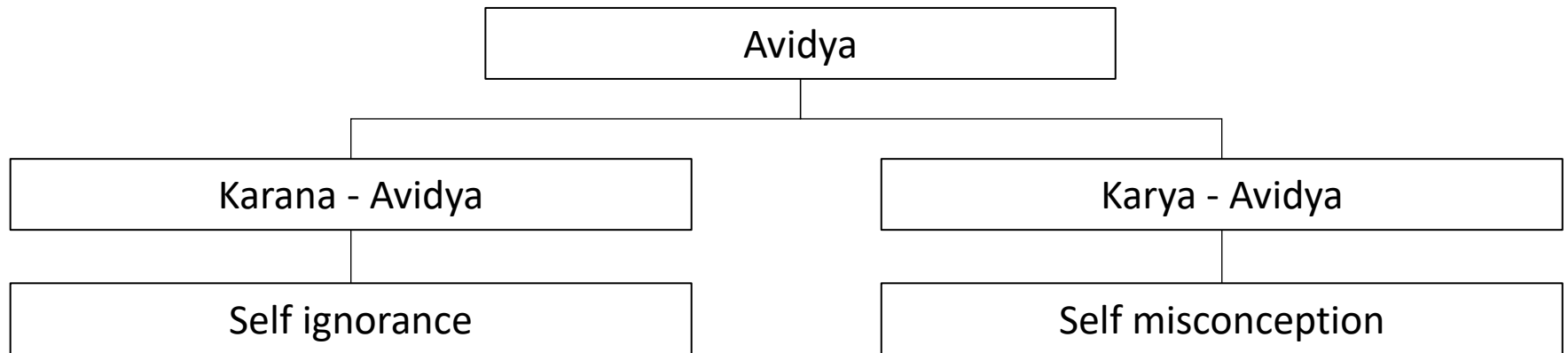
- Teacher, manager, doctor, Lawyer = Function, person.
- In class concentrating on teachers dress, not hearing talk.
- Listening gives Punyam.
- Mind must be behind sense organs, you are here but don't hear.
- Mind is the selector knob radio / CD, Co-ordinator

Chittam :

- Storehouse of memory, remembering faculty.
- Ahamkara = That which claims all these components as me
- Eyes see - I am seeing
- Ears hear - I am hearing
- I am the identifying principle Aham, Aham Karoti iti Ahamkara
- $5 + 5 + 5 + 5 + 4 = 24$ organs
- 5th Puri = 4 Organs
- Jnana Indriyas, Karma Indriyas, Pancha Prana, Pancha butani, Antahkaranam.

f) Avidya Ignorance 6th Puri :

- Self misconception, Adhyasa



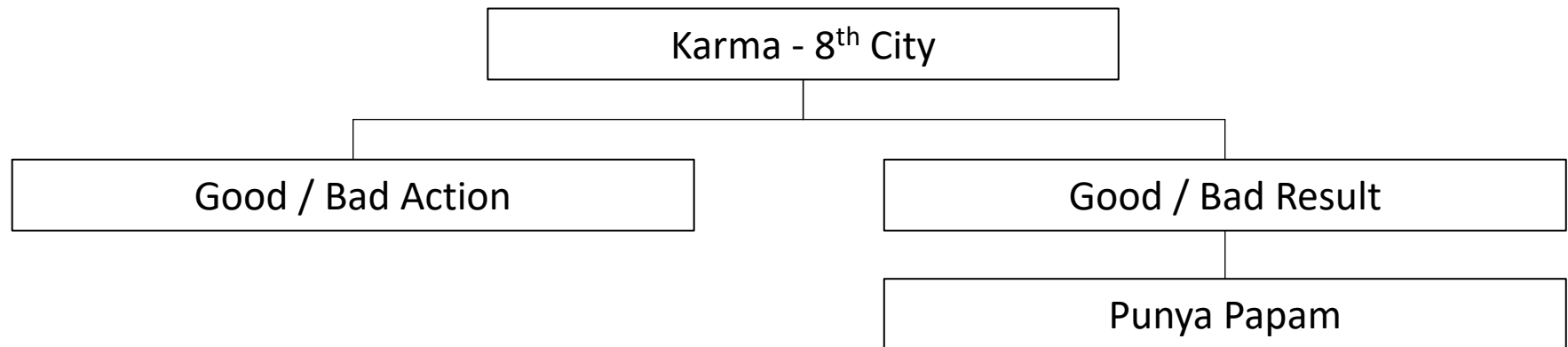
- Jiva claims I am Jivatma Instead of I am Paramatma.
- Apicha - Moreover.

g) Kama :

- Bundle of desires which Drives person, Pedals birth death cycle
- 7th Puri desire makes me earn money to buy house, car, etc.
- Therefore work, compromise values, accumulate Punyam-papam.

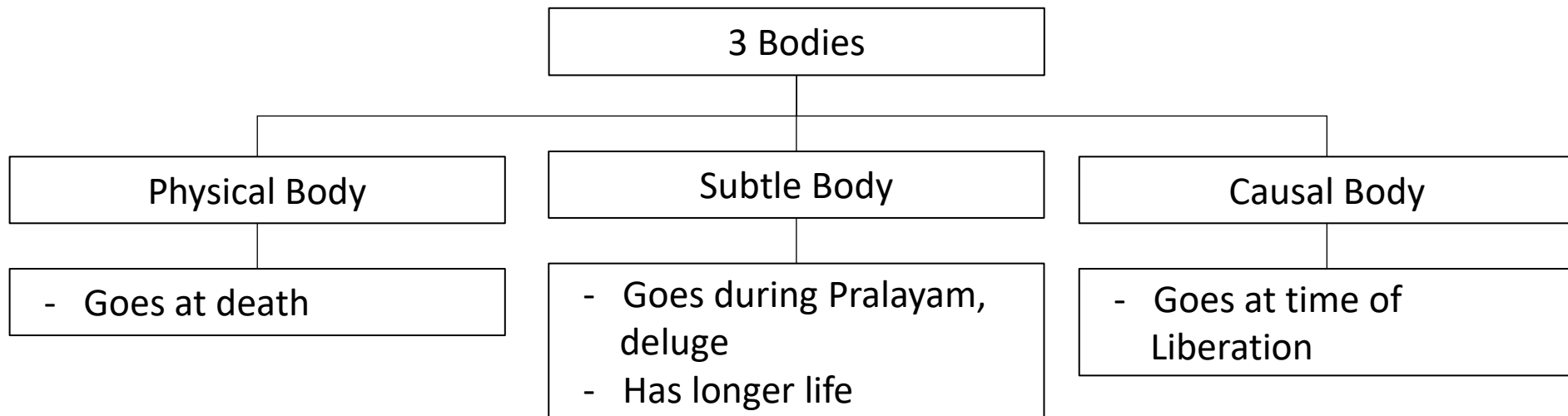
h) Karma 8th Puri :

- Desires pushe me to action
- Actions give Punyam Papam, perpetrates Punarapi Jananam, Maranam
- Avidya - Kama - Karma = Samsara Cycle.



- Fructifying Karma Placed in Sukshma Shariram.
- Karana Shariram - Only Sanchita karma
- 8 factors = Purya Ashtakam = Sukshma Shariram Ahuhu
- Rishis declare this as Sukshma Shariram invisible, serve as toolkit, Survive death of many physical bodies
- Subtle body continues throughout current creation, takes - Drops many bodies.

- Subtle body dismantled during Pralayam when universe resolves, deluge (No physical, subtle body)
- Karana Shariram continues even when world has resolved.
- Next Srishti comes - Karana Shariram continues.
- Universes appear and disappear
- Karana Shariram Survives, hardest nut to crack
- Karana Shariram goes only in the wake of self knowledge.



- Consciousness, real I, continues all the time.

Revision - Verse 28 :

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Sukshma Shariram topic continues :

- Subtle body - Unique talked by Shastra alone.
- Science doesn't accept existence, Survival, rebirth
- Science has no instrument to see mind
- For Science, mind = Visible brain
- Psychology = Pseudo Science
 - Neurology Accepted
 - Brain chemistry Accepted

Studiable

Brain	Mind
Sukshma Shariram	Psyche, Sukshma Shariram

- Limitation of equipment to see mind.
- We accept mind, because Shastram is Pramanam.

Sraddha :

- In Shastra Pramanam, reveals what can't be revealed by Sense organs and science.
- Subtle body can be discussed w.r.t Scriptures, left Science behind.

More details of subtle body in Verse 29 :

इदं शरीरं शृणु सूक्ष्मसंज्ञितं,
लिङ्गं त्वपञ्चीकृतभूतसंभवम् ।
सवासनं कर्मफलानुभावकं,
स्वाज्ञानतोऽनादिरुपाधिरात्मनः ॥९७॥
स्वप्नो भवत्यस्य विभक्त्यवस्था,
स्वमात्रशेषेण विभाति यत्र ॥९८॥

idaṁ śarīraṁ śṛṇu sūkṣmasaṁjñitaṁ,
liṅgaṁ tvapañcīkṛtabhūtasambhavam।
savāsaṇaṁ karmaphalānubhāvakam,
svājñānato'nādirupādhirātmanaḥ ॥97॥
svapno bhavatyasya vibhaktavyavasthā,
svamātraśeṣeṇa vibhāti yatra ॥98॥

This subtle body, listen carefully, also called the Linga Sarira, produced from the subtle elements is possessed of the latent impressions (vasanas), and it causes an individual to experience the fruits of one's past actions. It is the beginningless limitation superimposed on the Self and brought about by its own 'ignorance' [Verse 97, 98]

a) Srnu :

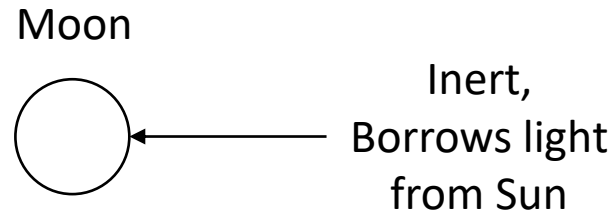
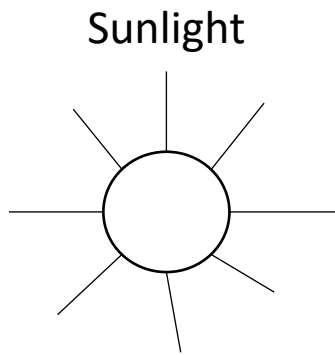
- Listen, carefully wake-up, don't doze off.

b) Idam Shariram Sukshma Samjnitam Bavati :

- This subtle body is named subtle
- Subtle not accessible to other sciences.
- Apaurushaya Vishaya, Alaukikam, Named finer body.

c) Lingam :

- Revealer, manifestor of consciousness principle by borrowing consciousness.
- All 3 bodies made of matter, inert, no sentiency.
- Consciousness not part, product or property of Material body.
- Body does not have its own consciousness or produce consciousness, it can only reflect or Manifest or borrow consciousness which is nature of Atma, spiritual principle.
- Moon doesn't have light.



- No light of its own.
- Manifests, reflects light of sun.
- Sunlight reflected in the Moon called moonlight.
- Similarly 3 Bodies, are capable of borrowing consciousness.
- Fine enough to borrow consciousness, table can't know.
- Mirror can reflect my face, Mirror is fine enough
- Book, cloth, table, wall can't reflect face.
- 3 Bodies fine matter, can reflect consciousness.

Difference in fineness :

Sthula	Subtle	Karana
<ul style="list-style-type: none">- Fine- Borrows consciousness indirectly but from Sukshma Shariram	<ul style="list-style-type: none">- Finer- Can't directly borrow, less fine	<ul style="list-style-type: none">- Finest- Alone borrows consciousness from Atma first- Has direct access to consciousness- Becomes sentient- Can lend consciousness to Sukshma Shariram

Consciousness of Atma :

- Karana, Sukshma, Sthula Shariram, becomes sentient.
- Table, chair, wall, can't borrow at all
- Lingam...

Lecture 12

Revision - Verse 29 :

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Vth Question : Kaha Asou Anatma :

- Material body = Anatma object of experience, not me the experiencer.



- Subtle body - Made up of subtle elements has got all tools for transaction.
- It doesn't have consciousness of its own or generate consciousness.
- It has got borrowed consciousness.

Example :

- Moonlight borrowed from sun, consciousness in Physical, subtle body causal body are borrowed.

Karana Shariram - Finest :

- Borrows from Atma directly
- Sukshma Shariram borrows from Karana Shariram
- Sthula Shariram borrows from Sukshma Shariram.
- When Sukshma and Karana leave, Sthula body is dead.
- Body is living because of Sukshma Shariram.

- Sukshma Shariram makes a living being possible.
- Human beings have self Awareness due to Sukshma Shariram.
- Self awareness is the lead to discover absolute consciousness which is all Pervading.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
 प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
 अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
 अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं
 चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
 prajñam na prajñānaghanam na prajñam nāprajñam |
 adr̥śyamavyavahāryamagrāhyamalakṣaṇam
 acintyamavyapadeśyamekātmapratyayasāraṁ
 prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
 caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Self Awareness is the lead for spiritual seeker to make further enquiry and to know absolute consciousness.

- Self Awareness is the empherical reality in Sukshma Shariram.
- Through that alone, I discover the absolute consciousness.
- Self Awareness is possible because of Sukshma Shariram, that alone helps in knowing Atma.
- Therefore Sukshma Shariram is called Lingam.
- That which helps us to know Atma.
- Ling = Lead to know Atma I, dictionary meaning to go going is knowing also.
- Lingati, Gachhati, Janati, Gamakam, Lingati Anena iti Lingam.
- Revealer of absolute Atma.

d) Lingam Tu Apanchikruta Sambutam :

Gross Body	Subtle Body
- Born out of gross elements	- Born out of subtle elements - Apanchikrutam = Ungrossified

e) Savasanam :

- Linga Shariram has Punya Papa Karmas born out of past Actions.
- Prarabdam stored in Sukshma Shariram (Verse 28)
- Prarabda Vasanas are also there.

Karma Produces

- Punya - Papam Phalam
- Result of Karma
- Affects me by giving situations
- Makes me Bokta and Affects me

- Vasanas, tendency, to do the same Karma
- Influence me as Karta, forcing me to do the same thing
- Drink coffee today also

- We have Prarabdha Karma Phalam and Vasana also.
- Have different inclinations
- We are interested in Movie, Dance, Painting, Sports as per our Vasanas.
- We are full of spiritual Vasanas also

f) Karma Phala Anubhavakam :

- Sukshma Shariram converts Jivatma into Karta and Bokta through Karmas and Vasanas.
- Jivatma becomes Karta - Bokta, only when he identifies with Sukshma Shariram.
- Moment I go to sleep, there is no identification, there is no Karta, Bokta

What does it do?

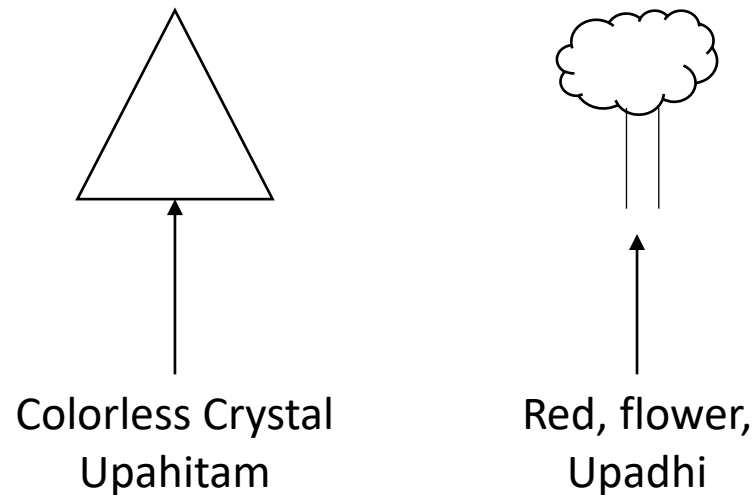
- Sukshma Shariram makes Jivatma experience by becoming Karta and Bokta.
- Bokta = Experiencer of Karma Phalam, all Punyam - Papam.

Punyam	Papam
Pleasant Experiences	Unpleasant Experiences

g) Upadhi Atmanaha :

- Sukshma Shariram makes it a Upadhi
- Upadhi - used to make something else appear differently
- X in Proximity of Y, Makes Y appear differently, then X is called Upadhi, Y is called Upahitam.
- Upadhi makes upahitam appear differently, does not change the Upahitam.
- Distorting factor, distorts objects close by Example : Convex, concave Mirror.

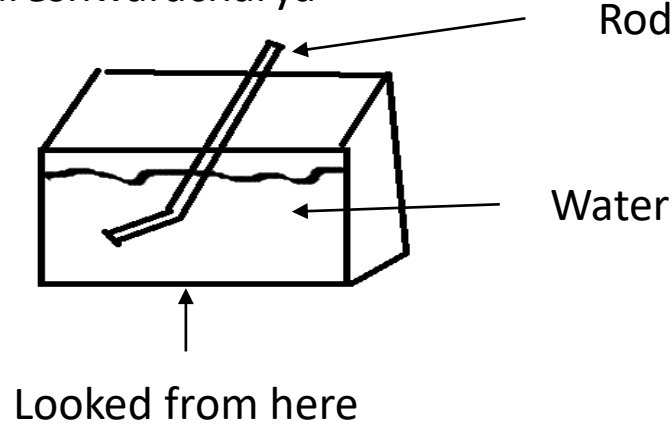
Example :



- In proximity, Crystal appears red, does not become red.
- Colorless appears colored, distorts Crystal.

Example :

- Naishkarmya Siddhi, Sureshwaracharya



- Straight rod under water appears bent when in contact with water.

Water	Rod
Upadhi	Upahitam

3 Sharirams :

- Upadhi for Jivatma
- Atma is originally Paramatma, in the proximity of 3 Sharirams.
- Paramatma gets distorted and appears Jivatma.

Original Atma :

- Akarta, Abokta, immortal, limitless Non-doer, Non-enjoyer.
- In presence of Sukshma Shariram becomes Karta, Bokta, mortal, limited.
- Distortion caused by Sukshma Shariram.

- As long as we don't know Sukshma Shariram is Upadhi, we will think we are Jivatmas because of ignorance.

Ignorance of

Real higher Nature

Function of Upadhis

- Distorts our real nature, Sva-Ajnanataha.

Sukshma Shariram	Atma
Upadhi	Upahitam

- Jnani uses Sukshma Shariram and knows that as long Sukshma Shariram appears, I will appear to be a finite being.

Question :

- Rod bent under water
- What should we do to make rod straight?

Wrong Answer :

- Take rod out of water
- Understand water = Upadhi, it makes rod bent, under water, makes it bent, but it continues to be straight, under or outside.

- Jnani has understood, continues to function as Jivatma under influence of Sukshma Sharira Upadhi, but he remembers, I appear as Jivatma for all others, because of superficial Sukshma Sharira Upadhi

- I was, am, ever will be Paramatma, Aham Brahma Asmi.

h) :

- When did Upadhi come?

Anadhir Upadhi Atmanah Eternal Upadhi :

- During Pralayam, Current Sukshma Shariram gets dismantled.
- Karana Shariram Survives, in next Srishti another Sukshma and Sthula Shariram will come.

How did it Start?

- When Agyanam Started, all these things started.
- Agyanam is Anaadi
- Sukshma Shariram is there always in Active or in potential form.
- For Jivatma Sukshma Shariram is beginningless Upadhi, distorting, conditioning factor.
- Svasvarupa - Ajnanam - ignorance in Sukshma Shariram about its own Status.

Verse 30 :

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।

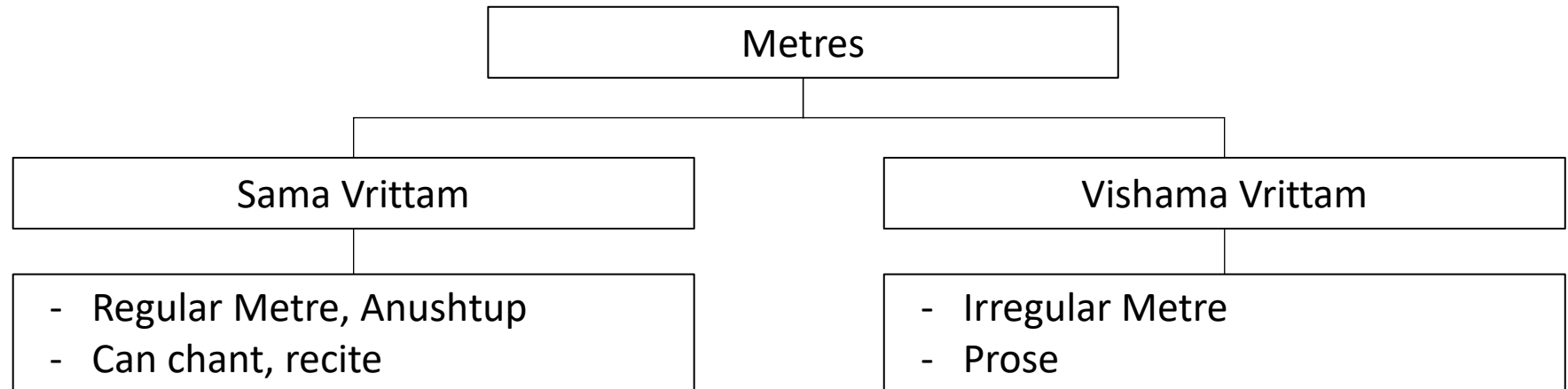
वास्यादिकमिव तक्षणस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ 100 ॥

sarvavyāptikaraṇaṁ liṅgamidaṁ syāccidātmanah puṁsaḥ |

vāsyādikamiva takṣaṇastenaivātmā bhavatyasaṅgo'yaṁ || 100 ||

As the tools of a carpenter are his instruments, so this subtle body is an instrument for all activities of the Self (Atman), which is of the nature of Knowledge Absolute. This Self, therefore, is perfectly unattached. [Verse 100]

Irregular Metre :



a) Linga Shariram Vyapriti Karanam :

- Tool, instrument for all transactions

Hanah	Upadanam
Receiving things, taking input	Giving things, output

- Use Jnanendriyas, Karmendriyas, fold Antahkaranam as tools.
- Prana maintains the house, keeps person alive, healthy
- Sukshma Shariram is tool kit, coat with Screw drivers.
- Wake up from sleep, put on tool kit, eyes, ears, start using.
- For all spiritual, worldly, good, evil transactions
- Freewill becomes operational in the Sukshma Shariram only, I can choose what to do.

Employed by Whom?

b) Chidatmanaha Pumsaha :

- Human being, man, who is Jivatma, Chidatmana, Alias Paramatma, like what.

c) Vasyadhikamiva Taksnah :

- Like a carpenter uses Chistle, hammer to make furniture.
 - Carpenter hood only when instruments are there
 - When instruments gone, he is human being.
- Atma becomes, doer, enjoyer, experiencer only when he puts on coat of Sukshma Shariram.
 - Atma appears as Karta, Bokta, when dismantled, Atma by itself Asanga, unconnected to doership and enjoyership.

Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता,
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।
अत्र स्तेनोऽस्तेनो भवति,
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,,
तापसोऽतापसः, अनन्वागतं
पुण्येनानन्वागतं पापेन, तीर्णो हि तदा
सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,
lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।
atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālāḥ,
paulkaso'paulkasah, śramaṇo'śramaṇah,;
tāpaso'tāpasah, ananvāgataṁ
puṇyenānanvāgataṁ pāpena, tīrṇo hi tadā
sarvāñchokānhrdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]

- Sukshma Shariram makes me a Karta.

Brahma Sutra :

यथा च तक्षोभयथा ।

Yatha cha takshobhayatha ।

And as the carpenter is both. [II – III – 40]

- For Atma - Sukshma Shariram is tool kit which distorts Paramatma into Jivatma, Karta, Bokta, Samsari.

d) Tenaiva Atma :

- By himself he is Atma

e) Ayam Atma Asangha Bavati :

- Because of this reason, Atma should be understood, intrinsically as Atma by itself, neither Karta, Bokta, transferred attribute.
- Coloured flower transfers pure, colourless crystal into red colour.
- Crystal remains Asangaha
- I am colourless crystal like Atma, Sukshma Shariram is coloured object.

- Colour = Kartrutvam, Bogtrutvam appearing in me. I claim I am Akarta, Bokta, Jivatma.
- By myself, I am Asangaha, Sphatikavatu (Crystal)
- Shiva lingam = Sphatika mala, lingam ever pure
= Example of ever pure Atma
- Sukshma Shariram tool kit, Seemingly makes us Karta.
- Asangaha = relationless

Verse 31 :

अव्यक्तनाम्नी परमेशशक्तिः
अनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥ 108 ॥

*avyaktanāmnī paramēśaśaktiḥ
anādyavidyā triguṇātmikā parā |
kāryānumeyā sudhiyāiva māyā
yayā jagatsarvamidam prasūyate || 108||*

Nescience (Avidya) or Maya*, also called the —Unmanifest,|| is the power of the Lord. It is without beginning; it comprises the three gunas and is superior to their effects (as their cause). It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Maya which projects the entire universe.[Verse 108]

a) Avyakta Namni : Karana Shariram :

- Innermost layer, finest, Subtlest Layer.

- Comprehending not easy even, after 30 years, Abstract, fine, keep until Moksha.

Death	Pralayam	Jnanam
Shed Sthula Shariram	Shed Sukshma Shariram	Shed Kaarana Shariram

- Before creation and after creation, I hold on to Karana Shariram, in which I keep all my Punya-Papa karma.
- Kaarana Shariram goes only by Atma Jnanam, has longest life, Most abstract.
- Reflect topic again and again.

Revision - Verse 27 : Cosmology in Vedanta :

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।

अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ 88 ॥

pañcīkṛtebhyo bhūtebhyaḥ sthūlebhyaḥ pūrvakarmanā |

samutpannamidaṁ sthūlaṁ bhogāyatanamātmanah |

avasthā jāgarastasya sthūlārthānubhavo yataḥ || 88 ||

Made up of the gross elements formed by the combination of the subtle elements and ordained by past actions, this gross body is the instrument of experience for the Self. The state in which it perceives gross objects is its waking state. [Verse 88]

- Principle :

i) Product can't come out of nothing :

- If so, Asat karya Vada, Nyaya Philosophy

- Vedanta refutes Asat karya Vada, seed, cause, exists in potential form for a tree, Plant coming out of earth.
- Know seed under ground
- Every product has a cause
- Extend to Cosmos, Science
- Big bang, Evolution, State of singularity before big bang, State of no information, can't understand what is there.
- There is potential for Stars, galaxies, Planets...

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
 satyaṃ jñānamanantaṃ brahma |
 yo veda nihitaṃ guhāyāṃ parame vyoman |
 so'snute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

Taittiriya Upanishad :

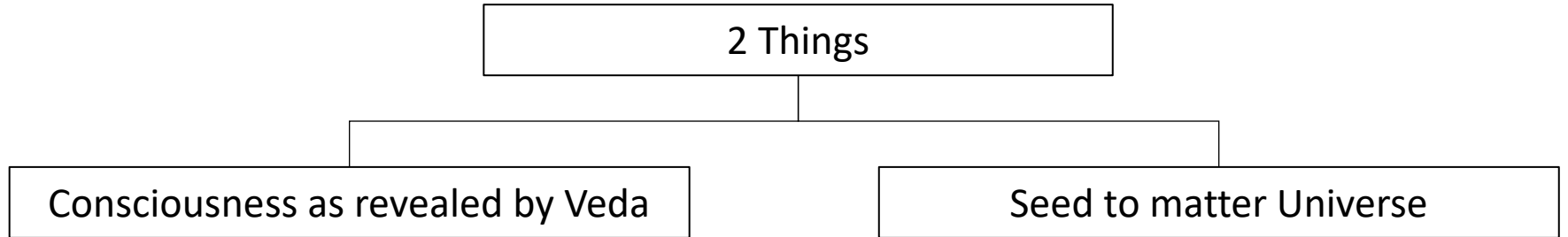
तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ ।
ākāśādvāyuḥ । vāyoragniḥ । agnerāpaḥ ।
adbhyaḥ pṛthivī । pṛthivyā oṣadhayaḥ ।
oṣadhībhyo'nnam । annāt puruṣaḥ ॥ 2 ॥

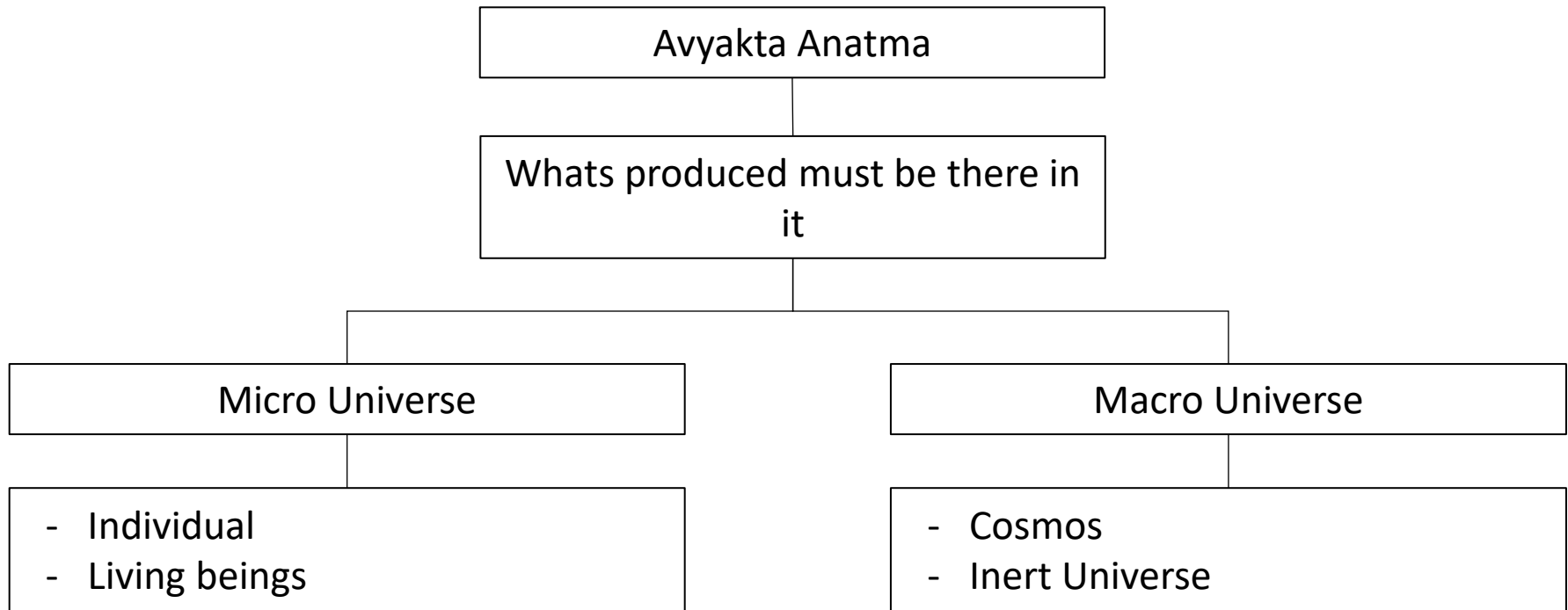
From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- There must be seed, potential, unmanifest, Avyaktam, for entire Cosmos.
- Introduction to Verse 26

Before Evolution of Universe :

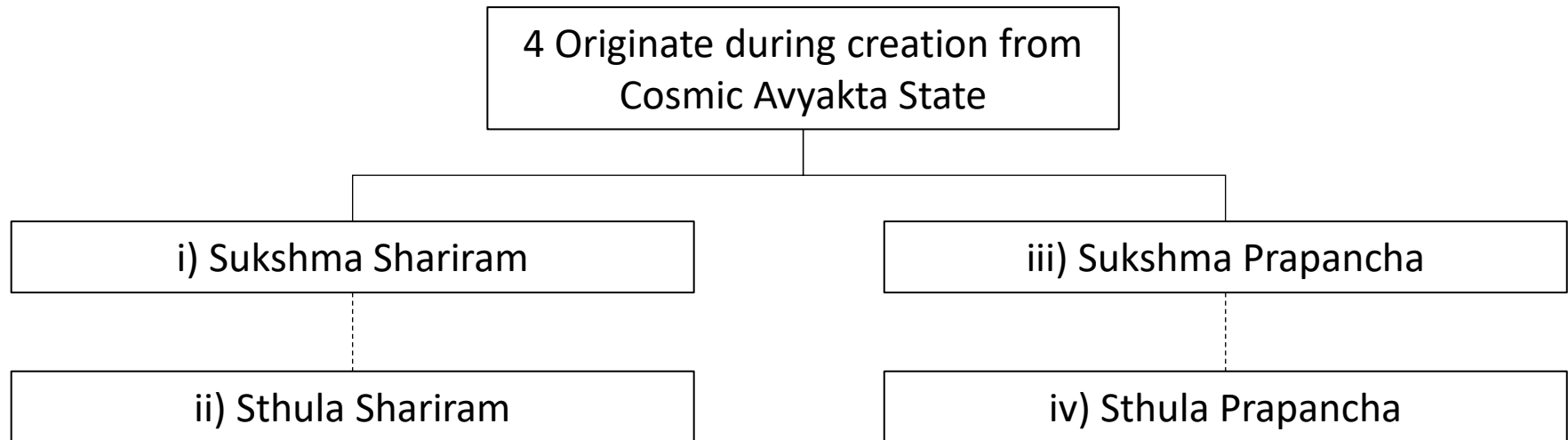


- Consciousness is eternal, all pervading, exists as Atma, Chaitanyam and Avyakta Anatma.

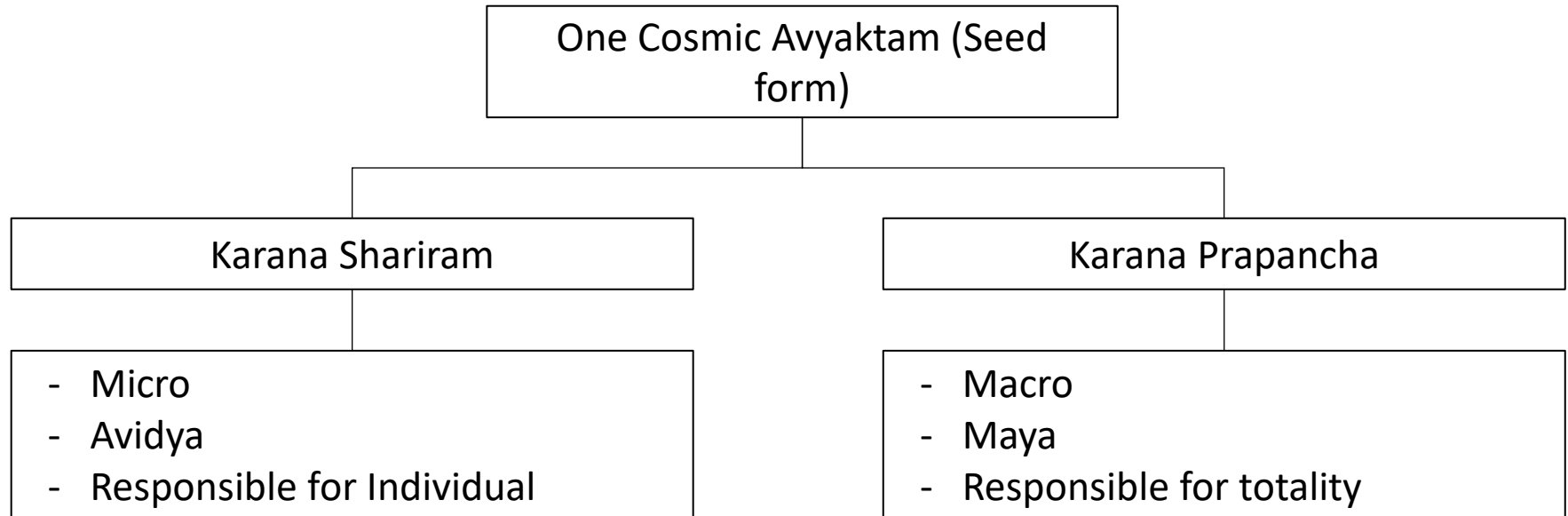


- Sukshma Shariram of all living being Originates from Cosmic Avyakta Anatma, Maya.
- Every physical body in potential, Avyakta form, possibility must be there.
- Avyaktam = Genetic Coding of Sukshma and Sthula Big Bang.
- With Sthula Shariram, experience gross Universe.
- With Sukshma Shariram, mind and intellect I am able to experience Subtle universe of Emotions.
- World of love, hate, ideas, Concepts = Subtle Universe.

Corresponding to Sthula Shariram Gross body (Micro)	Corresponding to Sukshma Shariram
<ul style="list-style-type: none"> - Sthula Prapancha - Gross Universe (Macro) - Book, Pens (Hardware) 	<ul style="list-style-type: none"> - Subtle body - Sukshma Prapancha - Subtle Universe - Sentence / Word - Refers to concepts, ideas invisible part - Invisible cloud, is Sukshma Prapancha



- 4 Emerge from Cosmic Avyakta, singularity, no information now
- Avyakta is associated with 2 Types of seed Version.



- In Avyaktam, Undifferentiated form.

Chandogyo Upanishad :

- Fruit from Banyan Tree
- Cut it
- What do you see?
- Minute seed
- Cut it
- What do you see?
- Nothing
- In invisible seed, everything is there potentially.
- We can't differentiate, but it is there in the seed.

- From product, infer (Anumana or Arthapatti Pramanam)
- From Mango tree, no Banyan tree, Karya Anumeya - Infer Avyaktam...
- Shastra talks about Avyaktam, use Anumana and Shastra Shabda...
- Before big bang, there is Avyaktam with Avidya and Maya.
- Karana holds my future Sthula, Sukshma Shariram.

How to experience or understand, comprehend Karana Shariram?

- Simulate Big bang situation, sleep, in dreamless sleep.
- No experience of Sthula, Sukshma Shariram, Total Blankness.

Dakshinamurthy Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- When you experience Blankness, it is not nothingness.

- Blankness = Object of experience
- Experiencer consciousness reveals Blankness
- Blankness = Karana Shariram which contains everything when you wake up in the next birth, Creation.
- Everything is stored in potential form.
- I can't see that - They are all Avyaktam
- Avyakta Namni.

Lecture 13

Revision - Verse 13 :

विषयेभ्यः परावर्त्य, स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां, स दमः परिकीर्तितः ॥२३॥

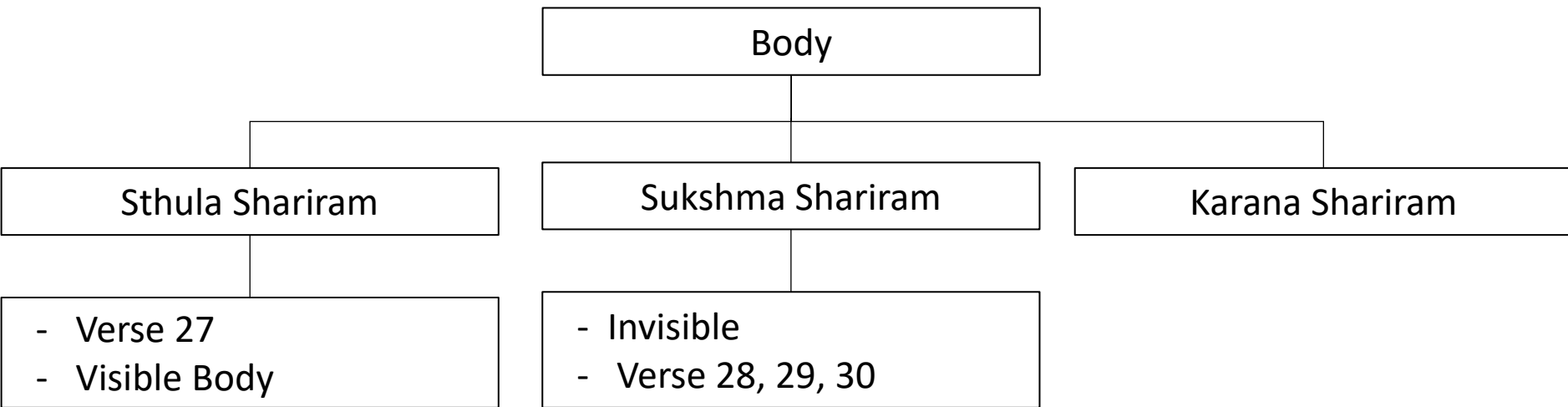
viṣayebhyaḥ parāvartya, sthāpanaṁ svasvagolake ।
ubhayeṣāmindriyāṇāṁ, sa damaḥ parikīrtitaḥ ॥23॥

Steering both kinds of sense organs (of knowledge and action) away from their sense objects and placing them in their respective centers of activity is called Dama (self-control). The best Uparati (self-withdrawal) is that condition of the thought-waves in which they are free from the influences of external objects. [Verse 23]

5th and 6th Question :

- What is Anatma and what is Atma : Ko sau Anatma?
- Body Mind - World - Bandah and Moksha based on these 2 topics.
- World = Body = 5 Elements = Non-self.

World	Body
No Confusion	Confusion (Mistaken as Atma)



- Verse 29 - Sukshma Shariram = Tool Kit

i) 3rd line :

- Svapno Bhavatyasya Vibhaktyavastha....
- 3 States of experience, each connected to one body
- Waking state - Jagrat Avastha not possible without identification with Physical body.
- Sukshma Shariram connected to dream state, different, distinct state.
- Subtle body required in waking state also but dream is exclusive in dream state.
- We don't employ physical body for our dream
- Previous Janmas waking state impressions in Sukshma Shariram Vasanas.
- According to law of Karma, Vasanas get fructified in memory, Chittam part of the mind.
- Inner world projected by thoughts.

j) Sva Matra Seshena Vibhati Yatra :

- During dream, individual Atma, self, shines with Sukshma Matram only.
- Sthula Shariram dropped on the bed.
- Sukshma Shariram kept alive and functioning
- Svapna is specific state associated with Linga Shariram

31) Karana Shariram - 3 heavy Verses :

- Condition before origination of world
- Before Universe evolved, there was a condition
- In That condition, Universe exists in potential form.
- From nothingness, world can't evolve.
- Asat karya Vada of Neiyayikas, we don't accept.

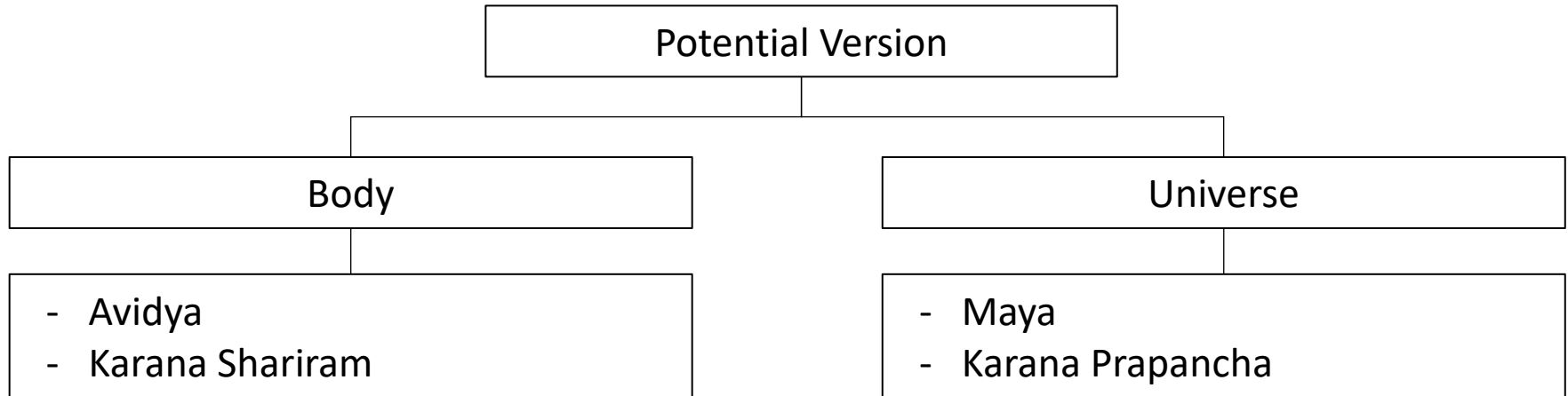
Universe :

- Sthula Shariram - Sthula Prapancha
- Sukshma Shariram - Sukshma Prapancha
- 4 Put together = Cosmos in seed form
- Seed form of universe = Karana Shariram (Bodies in potential form) and Karana Prapancha (In potential form)
- Total seed form called - Avyaktam, unmanifest, not available for sensory revelation.
- Indriyiyahi Na Vyjyate iti Avyaktam...

- Avyakta Namni - Everything is there but in Undifferentiated form.

Chandogyo Upanishad :

- Banyam seed - All tree in potential form which evolves in due course
- Trunk, branch, leaves, fruits hidden form.
- Software of Universe = Avyakta Namni.



- Can't experience Karana Shariram, in one part of Karana Prapancha, in sleep state

- Division between Avidya and Maya not possible.

- Differentiation not possible
- In waking state we talk about them.
- One, total, Blankness

a) Avyakta Namni :

- Blankness maya and Avidya.

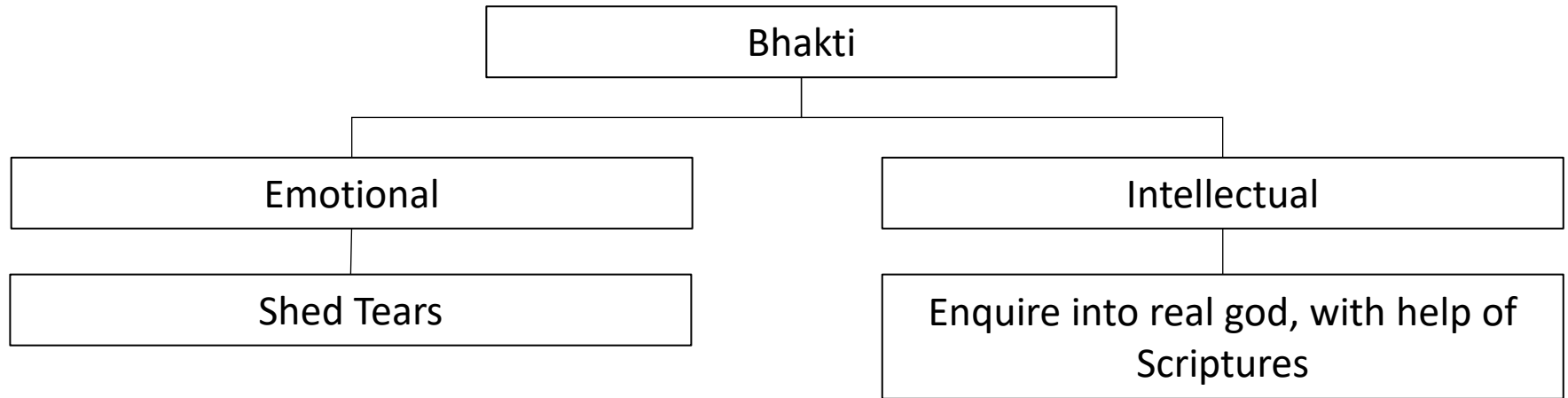
b) Paramesa Saktih :

- Shakti = Power of supreme God
= Potential
- With help of this Maya power, Bhagawan projects Shariram and Prapancha - Universe.
- Creation not according to whims and fancies of God
- Only activated based on karma
- Karana Shariram - Prapancha, is in Avyaktam, governed by Sanchita karma of every Jiva.
- Total Sanchita karma = Becomes Samashti Prarabdam = Corona.
- Ishvara manifests universe as per Law of Karma.

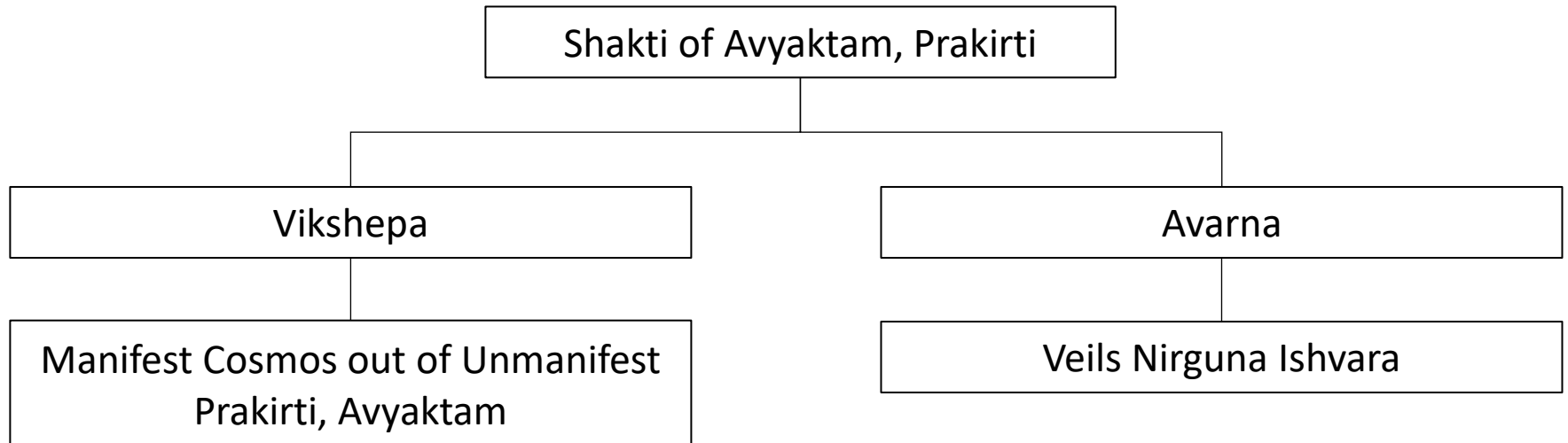
Definition of God :

- Not one Vishnu, Brahma Sitting in one place
- Not personified God
- Condition before Time and space
- Eka rupa, Aneka rupa - Forget
- No Krishna, No Rama
- Bhagawan = Paramesha = formless, eternal, all pervading consciousness - 5 Features.
- For Hindus, god = Consciousness, other definitions are stepping stone.
- Avyaktam = Potential form of matter and energy, cover of Bhagawan.

- Consciousness uses potential matter and energy to throw out the Cosmos.
- Consciousness = God
- Matter and energy = Potential, Maya, Avyakta
- Bhakti Grantham, can shed tears...



- Shakti = Omnipotency, infinite power



मयाध्यक्षेण प्रकृतिः
सूयते सचराचरम् ।
हेतुनानेन कौन्तेय
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ
sūyatē sacarācaram |
hētunā'nēna kauntēya
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- Manifesting power, throwing out power, projecting power, is there in Avyaktam.

Avarna Shakti :

- Concealing, covering power, cause of ignorance.
- Human ignorance is there in Avyaktam.
- Don't acquire ignorance at 21 years.
- Self ignorance, called Avarna Shakti is there in Avyaktam.
- How do they affect our life?

Job of Vikshepa Shakti :

- Throws body, Mind, living beings and Universe out of Avyaktam.
- Projects unreal creation called Mithya.

- Mithya Prapancha Avyaktam projects, governed by law of Karma.
- Once we enter the universe, Avarna Shakti of Avyaktam become operational.
- It conceals a very important fact regarding nature of Atma and Anatma.
- Difference between Atma - Anatma is completely ignored by me.
- The fact that that this Universe is unreal is also concealed by Avarna Shakti.

Avarna Shakti	Vikshepa Shakti
Covers unreality of projected Universe	Projects unreal world

- We take this world as real
- Humanity angry with Vedantic teacher, Sankhya, yoga, Against us.
- You don't accept, it is glory of Maya.
- To understand Vikshepa and Avarna Shakti of Avyaktam, seed of Universe, Vedanta gives regular experience.

Example :

Nidra - Deep Sleep

Has 2 fold powers

Vikshepa Shakti of Nidra

Avarna Shakti

- Our deep sleep is disturbed by projection of an unreal dream world
- Pancha butas, sun, living beings, unreal body, unreal sense organs
- Original body in bed
- We have to enter and experience with dream body, and dream world

- Takes over when I enter the dream
 - We are spell bound
- Fact :**
- Dream is unreal
 - Dreamness of dream, unreality of dream is concealed by Avarna Shakti of Nidra, sleep

- Once I become a dreamer, I don't look at myself as a dreamer and don't look at dream world as dream.
- For a dreamer, dream is not dream, in dream.
- He is seeing a real world, world is outside, world survives his death, will Argue with guru, never admit it's a dream.

- Same adamancy is there in humanity for waking dream also.

Vedanta :

- Prakirti projects an unreal Universe with the help of Vikshepa Shakti

Avarna Shakti :

- Makes us wrongly conclude that. This tangible, visible Universe with problems, is real.

Jnani :

- Never tells this

Gita - Chapter 3 :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd
ajñānāṃ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

- Only to chosen ones, who are asking for liberation, you can teach.
- Orthodox teachers will not teach this outside.
- Vikshepa Shakti projects unreal, world
- Avarna Shakti covers this fact of unreality.

- Therefore, we conclude this body, world is very very real.
- Because of that, there is confusion problem, Samsara comes.
- This Vikshepa Shakti and Avarna Shakti belongs to Avyaktam, Prakriti.
- This Prakirti belongs to Bhagawan who is the Consciousness principle.
- Blessed by consciousness, Prakriti evolves into this cosmos.
- Blessing done by this Consciousness, not a job.
- In the presence of consciousness, Prakriti does everything.
- When life is there in the body, digestion, breathing, goes on.
- No deliberate thinking involved
- Body is alive pervaded by life principle
- Many things happen automatically governed by bio- chemical law.
- In the Prakriti , all the laws are inbuilt.
- Prakriti is alive, blessed by consciousness principle.

Gita - Chapter 9 :

मयाध्यक्षेण प्रकृतिः
सूयते सचराचरम् ।
हेतुनानेन कौन्तेय
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Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

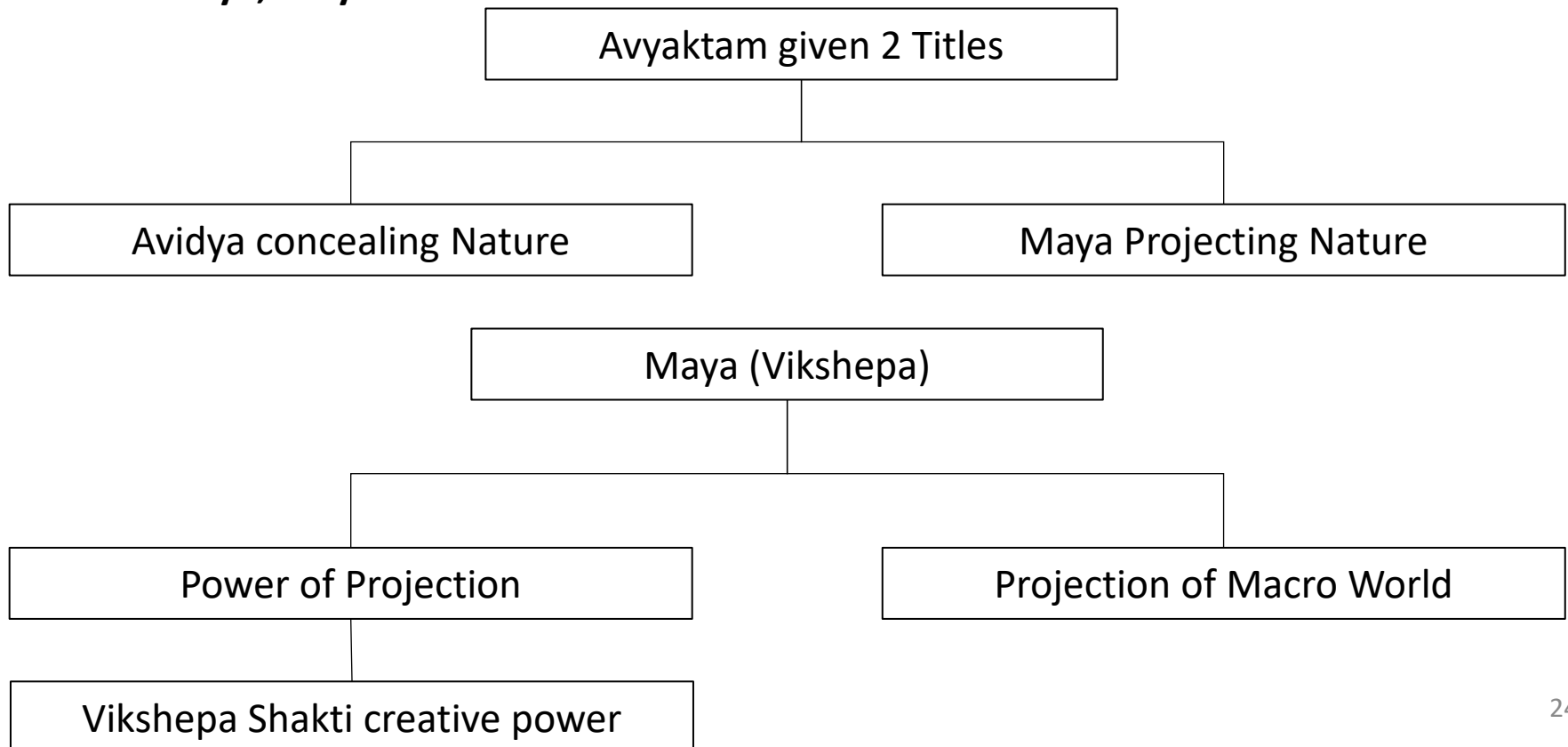
i) Maya Adyekshana :

- I am like president, this consciousness is there.
- In its presence Prakirti evolves.

ii) Suyate :

- Thus Paramesha Shakti, Bhagawans Shakti is called Avyaktam.

iii) Anaadi Avidya, Maya :



Avidya

- Dream Shariram projection

- In Mind alone we experience
Avarna Shakti

- Because of Avarna Shakti, all emotional issues spring up.
- Our mind is under control of, grip of Avarna Shakti.

Guru :

- Through every talk, Guru is attacking that Avarna Shakti.

Dis - Cover :

- Avarna Shakti

Self - Discovery :

- Guru removes the cover

Guru Stotram :

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥३॥

Ajnyaana-Timira-Andhasya Jnyaana-[Aa]n.jana-Shaalaakayaa |
Cakssur-Unmiilitam Yena Tasmai Shrii-Gurave Namah ||3||

(Salutations to the Guru) Who Removes the Darkness of Ignorance from our Blind (Inner) Eyes by applying the Collyrium of the Light of Knowledge. By Whom our (Inner) Eyes are Opened; Salutations to that Guru. [Verse 3]

- Guru applies medicine of spiritual knowledge to open the eyes...
- Shalakaya = surgical needle = Dropped in jnanam not Chala Gaya...
- Removes - Cataract - Avaranam, dismissing the cover.

Student Discovers :

- I am the consciousness, the only reality
- Whatever I experience, is the unreal universe which seems real by borrowing my reality.

In Avyaktam w.r.t

Micro Concealing power

Avidya, ignorance, concealment is
used

Projection power

Maya is used

Maya

Projection

Root “Ma” in 2 / 3 / 4th
Conjugation

To Measure

To Know

To Project

Exhibit, Display, used here

Bhagawan displays the world through Maya :

- Mati iti Maya, Kartru Vibhakti
- Maya Projects the world
- Mati Anaya iti Maya
- Karana Vibhakti
- Bhagawan, Maya, Projects the world.

C) Anaadi :

- Can't talk of beginning of Avyaktam, Maya, avidya.
- Avidya and Maya interchanged in scriptures
- Only conventional difference - Maya covers, Avidya - Projects used

d) Stuti Yeiva Maya :

- Avyaktam, Shakti, avidya, Maya - 4 words
- Synonymous relate to Cosmos in seed form, its essential nature is fundamental matter and inert.
- Contains energy in potential form.

e) Trigunatmika :

- Avyaktam has 3 Gunas
- Sattva, Rajas, Tamas not attributes, 3 Strands, 3 Aggregates

Rope with 3 strands :

- Each strand is not attribute but a component.

Why 3 Gunas are mentioned?

- Vivekachudamani studied after Gita, advanced Text book.

मम योनिर्महद् ब्रह्म
तस्मिन्गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां
ततो भवति भारत ॥ १४-३ ॥

mama yōnirmahad brahma
tasmin garbhaṁ dadhāmyaham ।
sambhavaḥ sarvabhūtānāṁ
tatō bhavati bhārata ||14-3||

My womb is the great Brahman (Mula Prakirti); in that I place the germ; from which, O Bharata, is the birth of all beings. [Chapter 14 - Verse 3]

Gunas and Functions :

- Sattva Guna = knowing faculty
 - Experienced by all living beings
- With mind and Jnana Indriyas I can know the ultimate reality
- Liberation possible only because of Sattva Guna of Maya - Vidya Maya
- Knowing facility not there at time of Pralayam
- Potential knowing faculty is called Sattva

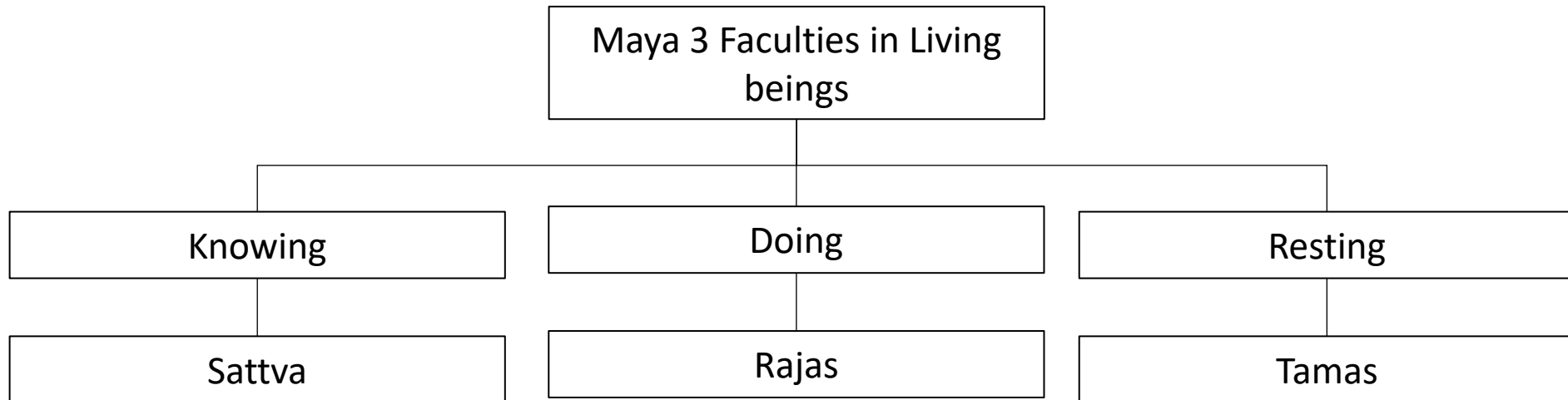
Rajo Guna :

- Doing faculty...
- Where we act, use karma Indriyas
- Whendoing, cleaning table, don't know.

- Doing job, not knowing
- For that use knowing faculty

Tamo Guna :

- When tired of both, reading or working, require rest, Recuperate, work, learn tomorrow.
- Recuperating, resting, sleeping faculty, inertia faculty.
- Become inert temporarily.
- Sleep, important Guna
- Bhagawan during Pralayam, uses Tamo Guna to rest.



- 3 Faculties potentially present in Avyaktam.
- Therefore, trigunatmikam
- Atma Svaroopam.

f) Para = Avyaktam, called superior :

- It is cause of Vyakta Manifested Universe.

Cause	Effect
<ul style="list-style-type: none">- Parent- Avyaktam- Respected are grateful	<ul style="list-style-type: none">- Children- Vyaktam- Apara inferior indebted to parents for their very arrival into the world- Whatever be parent- Status important- Do Namaskara- Mata, Pitha, guru, Deivam, causes

g) Karya Anumeya :

- Maya is Sensorially not Available
- Sense organs Job to distinguish one from another sound, taste - Colours.
- Avyaktam = Undifferentiated, sense organs never know it.

Before creation came, how will the Universe be?

- Go to sleep, sense organs not functioning, everything resolved.
- Sleep (Dainanthiyam Pralayam) = Daily Pralayam = Total Blankness

Shunya vada Concluded :

- In Sleep there is Shunyam

- Blankness not Shunyam but entire Universe in Avyaktam = Prakirti
- Sensorially imperceptible, hence it is Karya Anumeyat.
- That state of singularity (Cosmology) is state of no information.
- Can only infer that there must be something.
- From something alone, creation can come.
- Not Pratyaksham but Anumeyam, inferable or Presumable, Arthapatti, Anumanena.

What is basis of presumption?

- Without a basis you infer, presume, it will become speculation.

Example :

- a) Last night there was rain speculation
- b) I know it rained when I see roads full of puddles of water
 - inference, presumption
 - Based on effect of rain, Karya, puddle, presume Last night rain.
- c) Based on Karya Prapancha, universe, I presume, all this before big bang.
 - Consciousness must be in potential form, non-functioning form
 - Cosmologists only talk of matter

Vedanta :

- Matter is preserved in potential form
- Now we have consciousness.

- Consciousness is also in potential form as, we experience it in deep sleep state.
- Our body and our consciousness, self awareness, not functional.
- I don't say, I am a conscious being.

Chandogyo Upanishad :

न ह वा अस्मा उदेति न निम्लोचति सकृद्विवा हैवास्मै
भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३.११.३ ॥

na ha vā asmā udeti na nimlocati sakṛddivā haivāsmāi
bhavati ya etāmevaṁ brahmopaniṣadam veda || 3.11.3 ||

For him who knows the secret teachings of Brahman there is no sunrise or sunset [or day or night]. For him there is always day [i.e., light]. [3 - 11 - 3]

- I don't say - I am
- Consciousness not absent in deep sleep but it is not operational in deep sleep.
- Before Big bang.

Vedanta :

- Matter is in potential form By law of conservation of matter and energy.
- Consciousness is there in Non-operational form which is called Atma.
- Karya Anumeya = Maya Shakti

H) Sudhiya :

- Speculation, presumption should be done, not with intellect alone.
- Cosmology with science Many theories of creation.
- Science, Somehow world has comes.

Gita - Dhyana Sloka :

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः
स्तवैः वेदैः साङ्गपदक्रमोपनिषदैः गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनः
यस्यान्तं न विदुः सुरासुरगणाः देवाय तस्मै नमः ॥ ९॥

Yam brahma Varunaindra Rudra marutah sthunvanthi divyai stavai,
Vedai saang padakrama upanishadai gayanhi yam Saamagaah I
Dhyanasthita tadgatena manasa pasyanti yam Yoginah,
Yasyantam na viduh surasura ganaah devaaya tasmai namah II 9 II

Salutation to him who is worshipped with divine chants by Brahma, Varuna, Indra , Rudra, Maruta, Who is pleased by singers of Sama Veda by singing Vedas and Upanishads following the word sequence, Who is seen by yogis who are absorbed in him, with their mind merging in him, And whose end is not known even by the hoards of devas and Asuras. [Verse 9]

- Endless speculation.

Brahma Sutra : Chapter 2 - Section 2 :

- Tarqa pada - Study of cosmology
 - All have loopholes, used only intellect
 - Mere intellect will never know what was there before creation.
 - Use intellect and Shastram = Sudhi = wise
 - Using logic and shastra, 2nd Pada, logical loopholes, Shankara showed
 - Logical fallacy of pure logic sown by Shankara.
 - Only cosmology of Vedas acceptable
 - Matter and consciousness
 - Avyaktam and Chaitanyam
- Mixture was present before big bang
- It is called Ishvara, Bhagawan

Lecture 14

Revision - Verse 31 :

अव्यक्तनाम्नी परमेशशक्तिः
अनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥ 108 ॥

*avyaktanāmnī paramēśaśaktiḥ
anādyavidyā triguṇātmikā parā |
kāryānumeyā sudhiyāiva māyā
yayā jagatsarvamidam prasūyate || 108 ||*

Nescience (Avidya) or Maya*, also called the —Unmanifest,|| is the power of the Lord. It is without beginning; it comprises the three gunas and is superior to their effects (as their cause). It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Maya which projects the entire universe.[Verse 108]

6th Question : Ko Sau Anatma?

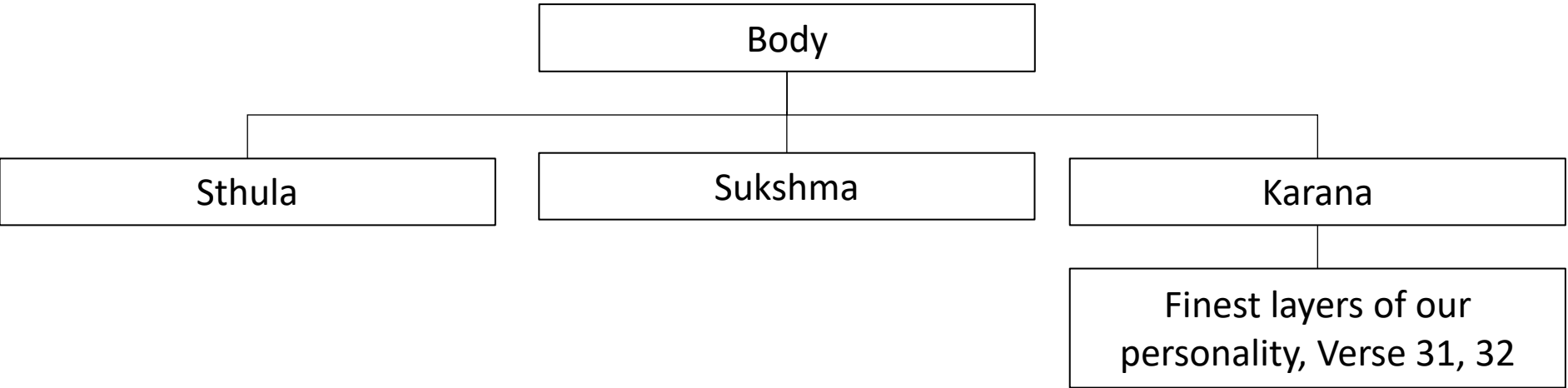
- What is Non-self
- Body and world = Anatma = Object of experience = Kshetram.

Gita - Chapter 13 :

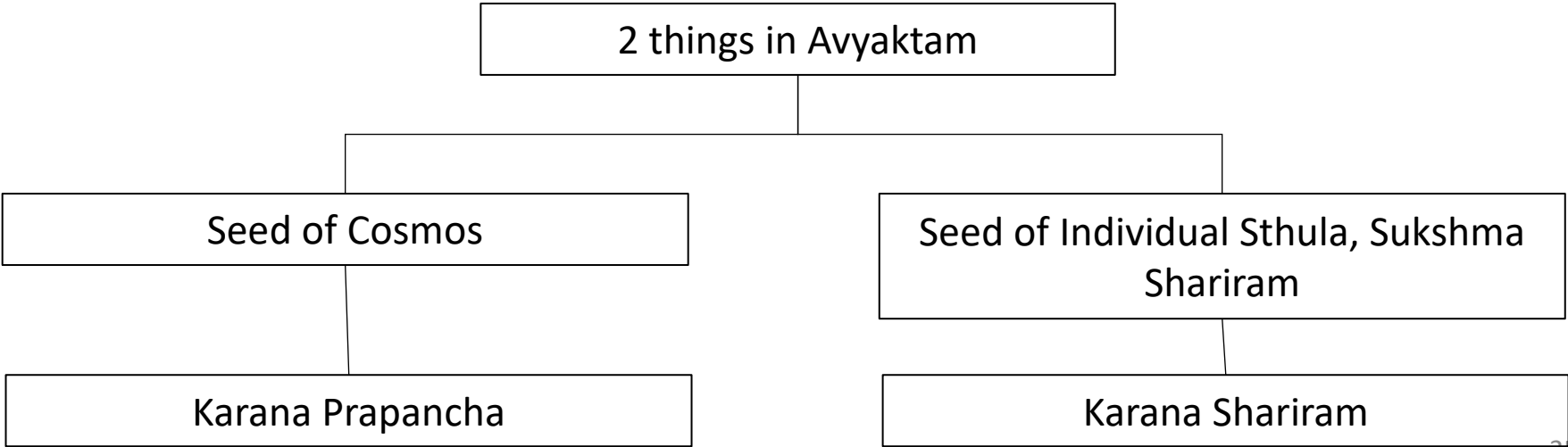
श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

**śrībhagavān uvāca
idaṁ śarīraṁ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṁ prāhuḥ
kṣētrajña iti tadvidaḥ || 13 - 2 ||**

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]



- Seed of entire Universe before evolution, creation, of Universe.
- Seed called Avyaktam.



- Seed of individual and seed of Universe go together.
- Can differentiate after creation.
- Before creation, can't differentiate between Karana Prapancha and Shariram, hence called Avyaktam.

Karana Prapancha	Karana Shariram
Maya	Avidya

- With Shakti, potential, universe emerges called Paramesha Shakti.
- Parameswara = Eternal conscious principle, existed before creation.

Puranic Language :

- God creates universe out of his power called Maya.
- Avyaktam, Shakti, Maya, Avidya, Prakriti, Mahat all synonymous.
- Karya Anumeya, can't see because it is undifferentiated
- Contains sound, form, know by inference

Example :

- I see you, infer you have parents
- It is knowledge, not belief, Similarly, universe, had seed called Avyaktam.
- Anumeya - inferable, presumable
- Suvidya - by intelligent seeker
- Don't use pure logic for cosmology.

- Tarqa important but Sruti Anugrihita Sharqa required, complemented by Shastra.
- Use Sruti and Yukti, then Maya is knowable.

i) Yaya jagat Sarvam idam Prasuyate :

- By this Maya, Avidya Shakti, entire Universe, Physical and subtle body is generated.
- Karana Shariram is part of Universal Seed.

Verse 32 : Important Verse :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

Another feature of Maya :

- Cause of Universe
- Has Vikshepa Shakti, Projecting power
- Has Avarna Shakti, concealing power
- Avyaktam is power of lord, Paramesh Shakti.

a) Maha Adbuta Anirvachaniya Rupa :

- Shakti is greatest wonder
- It is not clearly definable
- Intellectually uncategorizable, Logically unclassifiable
- Challenges our intellect
- Intellect overwhelmed by singularity

Example :

- Looking at glaring sun
- Eyes have seeing power but naked eyes overwhelmed by Sun.
- Sunlight, Maya, elusive concept, Intellect wants to label, call, clarify, then mind can handle.
- Maya is peculiar entity, can't classify
- Here 9 types of Undefinability in this verse

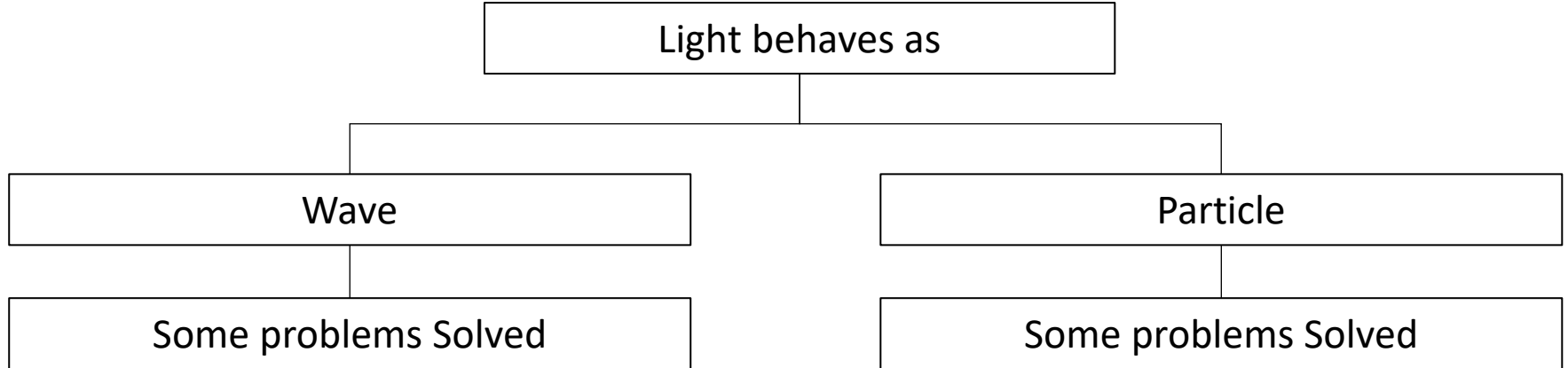
b) Anirvachinyam :

- Undefinable, inexplicable, experienceable, not understandable, Experience of Maya = verse 33, Nine classifications.

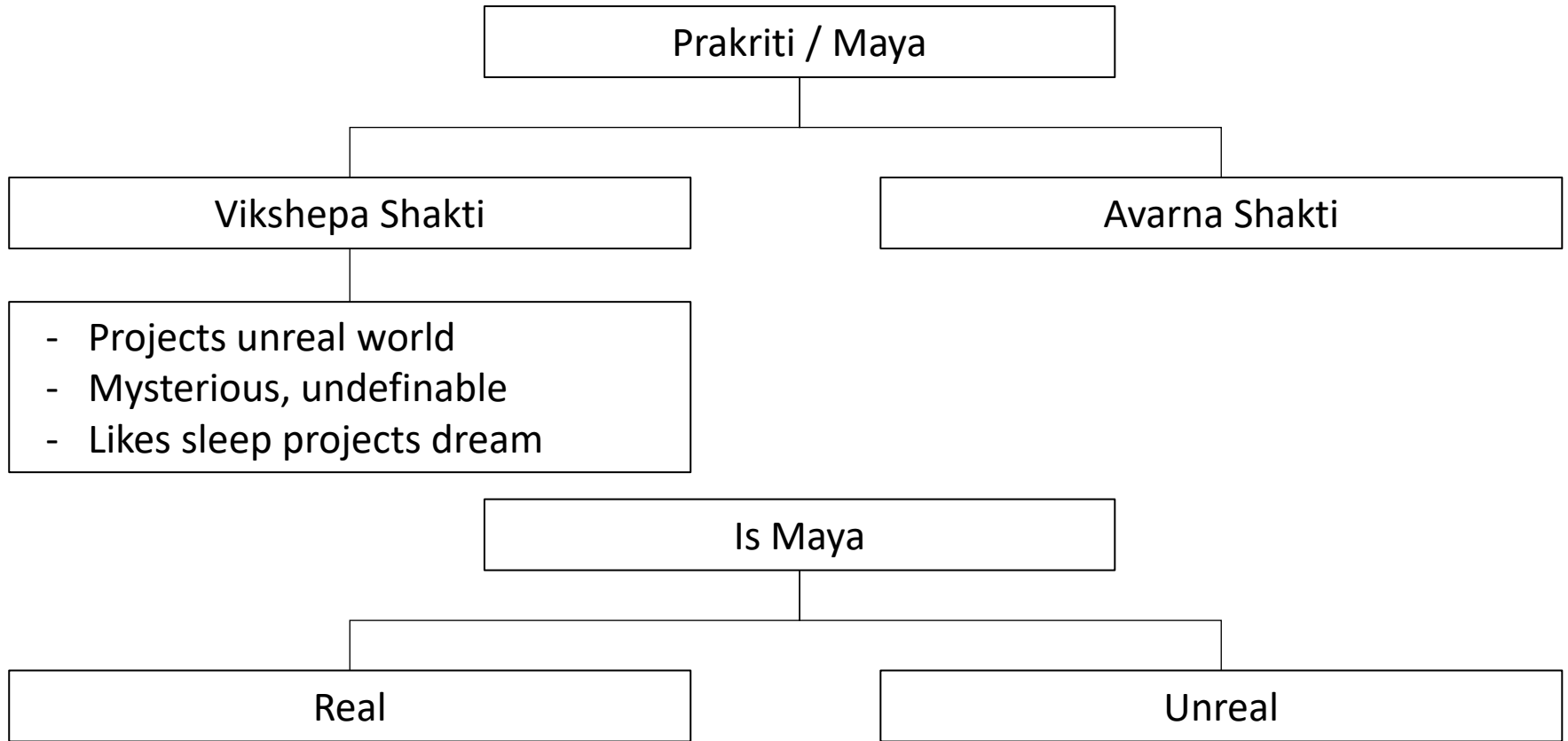
c) Sannapya Sannapyu Ubaya Atmika no :

- Undefinability is main feature of Maya and its products
- Karana Prapancha, Karana Shariram are Mysterious.

- Sthula Prapancha, Sthula Shariram
- Sthula Prapancha, Sukshma Shariram will end up to be Anirvachaniyam.



- Any Anatma, probe, Superficial level - Definable later on, Can't say whether it is living being or inert.
- I am sentient, table inert
- Virus organic or Inorganic, Sentient or insentient, grey area.
- Everything is Anirvachania, therefore unreal.
- Every unreal thing is Anirvachaniyam.



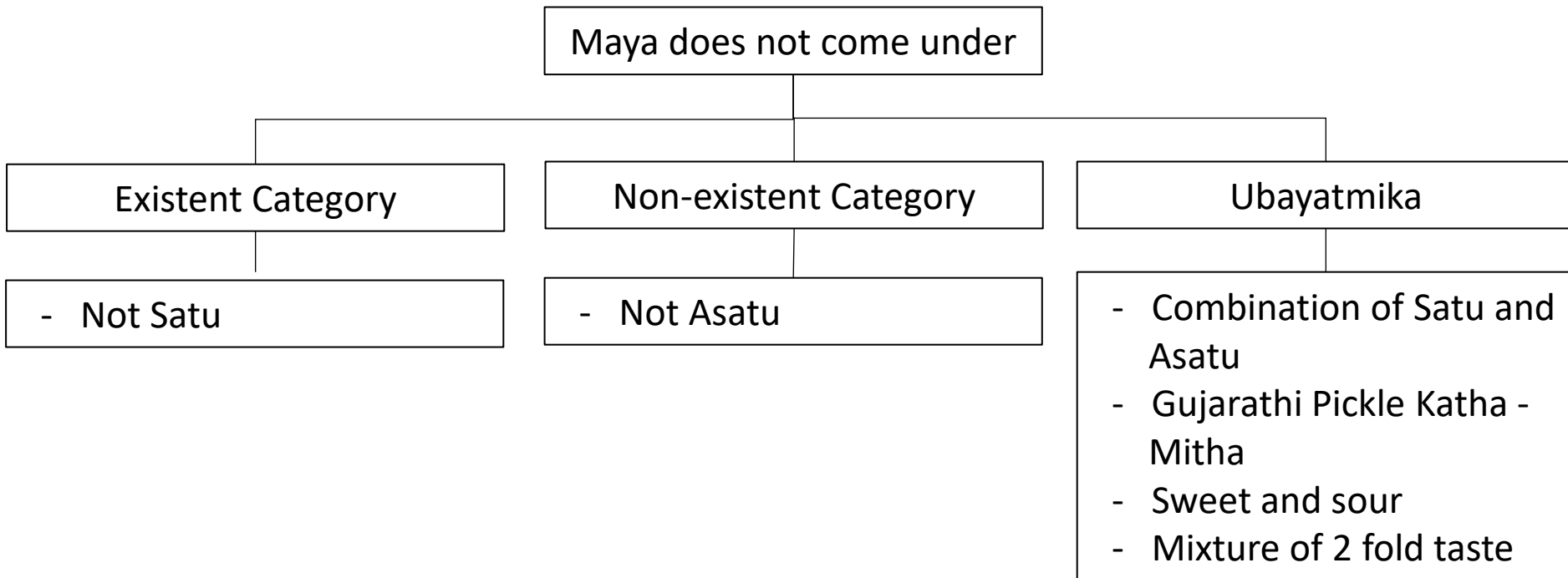
- Bhagawans power, Paramesha Shakti omnipotent power, is it real or unreal?

Theology	Vedanta
<ul style="list-style-type: none"> - Bhagawan is real, his power real 	<ul style="list-style-type: none"> - Bhagawan is consciousness which is real - Bhagawan Maya power is unreal - Creative power, Maya is unreal

- Unreality in 1st part of this Verse.

d) Maya Satu Na Bhavati :

- Api Maya Asatu Na Bhavati
- Maya Ubayatmika na Bhavati



- Maya is not combination of existent and Non-existent Mixture.
- Maya is different from all 3
- It is Anirvachaniyam = Seemingly existent, experientially Available, on probing mysterious

Example :

- Mithya unreal - Verse 17 :

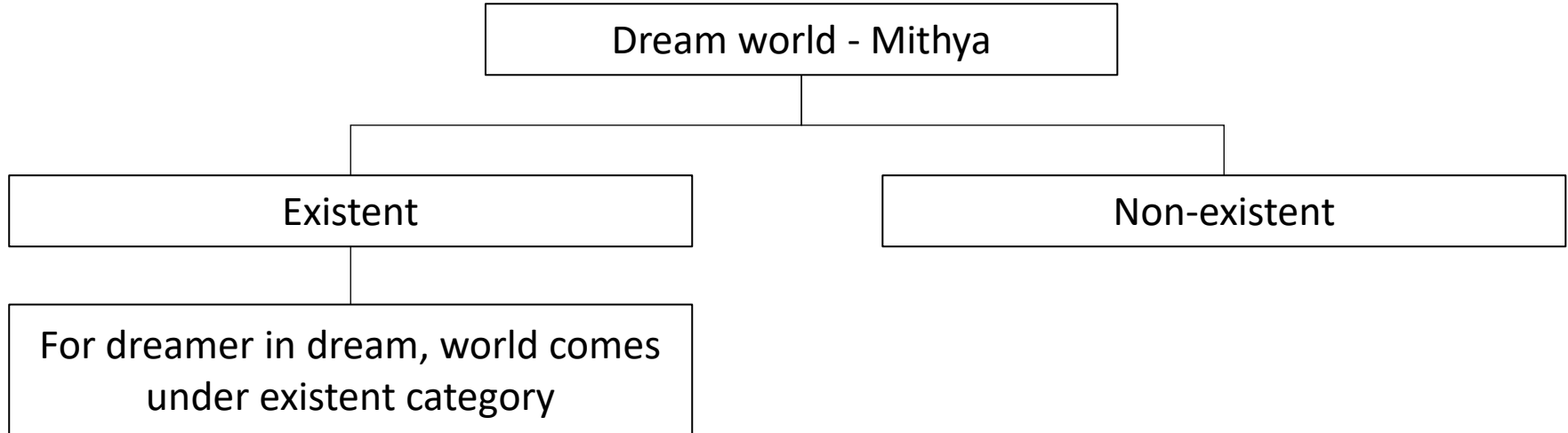
अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ 27 ॥

ahaṅkāṛādi dehāntān bandhān ajñāna kalpitān |
svasvarūpāvabodhena moktumicchā mumukṣutā || 27||

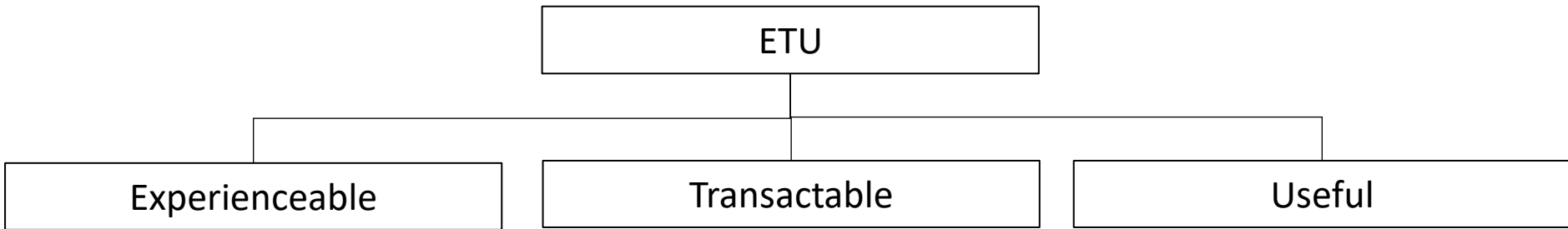
Mumukshutva is the burning desire to free oneself, by realizing one's true Self—from all bondages from that of egoism to that of identification with the body—which are bondages imagined due to ignorance. [Verse 27]

- Agyana kalpitat = unreal and Verse 10 Mithya = unreal.

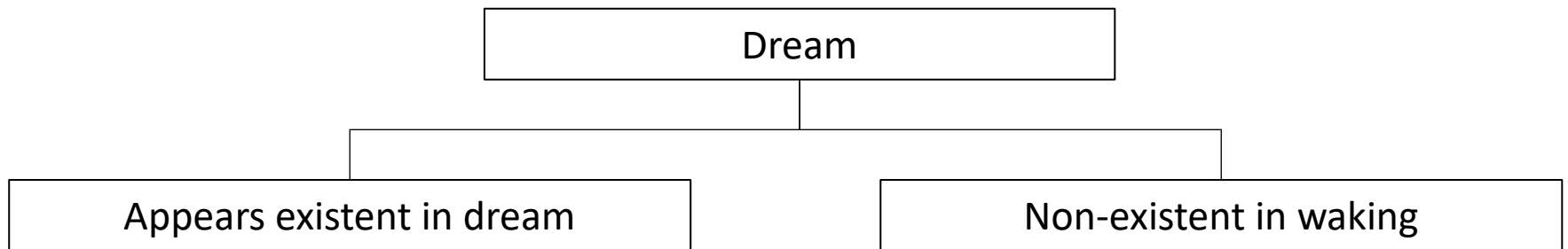
Example :



- Objectively, dream world is independently existent, can handle dream thirst with dream water.

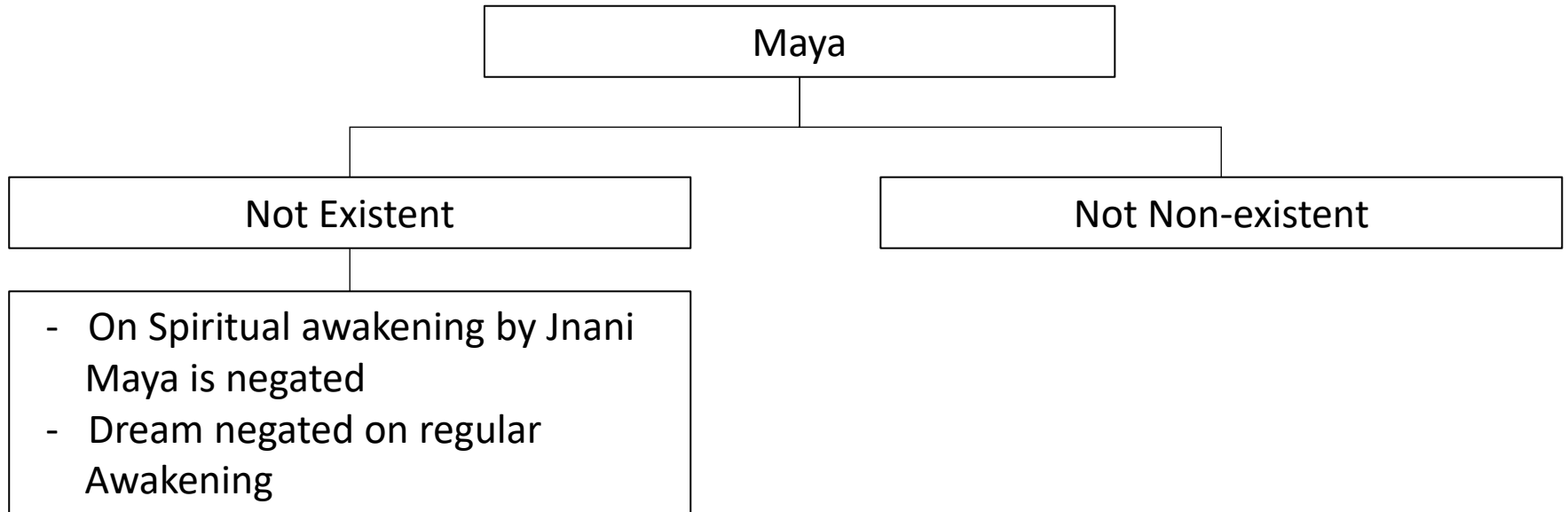


- Dream thirst removed only by dream water.
- Dreamer swears, it is real
- Real means independently existent
- In Waking up, dream world becomes Non-existent.



- “Existence” must always be available.
- You can’t clearly categorise.
- It is not Mixture... A thing can’t be existent and Non-existent, two have diametrically opposite attributes.
- It can’t exist in one locus
- Dream not existent, not Non-existent or both, hence called unreal, Seemingly real, Anirvachaniyam, Mithya.
- Dream borrows existence from me, the observer.

- Same thing of Maya - Also, it is neither existent, Non-existent or mixture



- Non-existent, it has created including Corona problem.

Atma Bodha :

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कुलः ।
स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भावेत् ॥ ६ ॥

samsarah svapnatulyo hi ragadvesadisankulah,
svakale satyavadbhati prabodhe satyasadbhavet II 6 II

The world which is full of attachments, aversions and so on is like a dream. It appears to be real as long as the dream continues but becomes unreal when one wakes up - when true wisdom dawns. [Verse 6]

- At the time of sleep, dream appears real.
- At the time of spiritual sleep, waking appears very real.
- In its own time it is solidly real, Sat, Asat, mixture negated.

e) Binnat Abinnat Ubayatmika no :

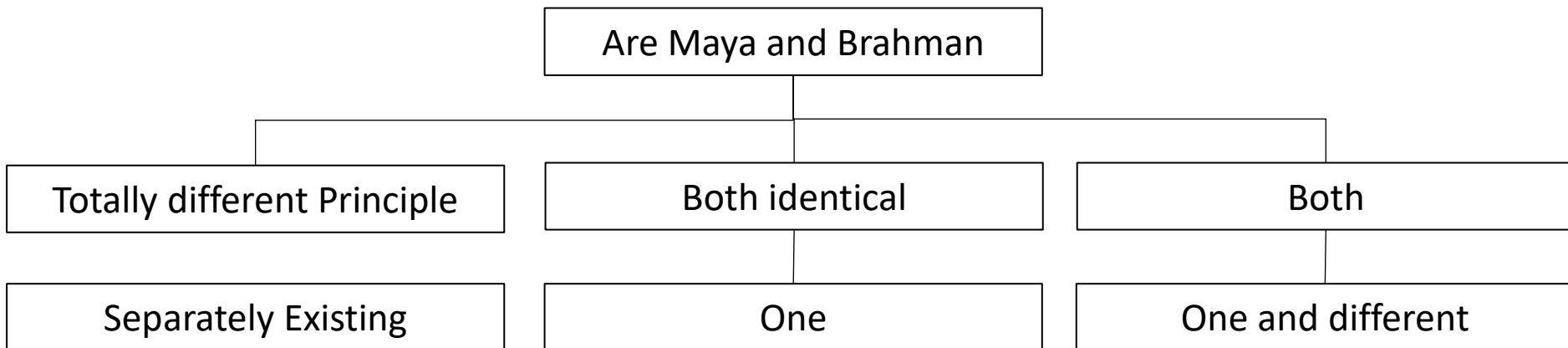
- Maya Binnat Na Bavati
- Maya Abinnat Na Bavati
- Ubayatmika Binnat Na bavati

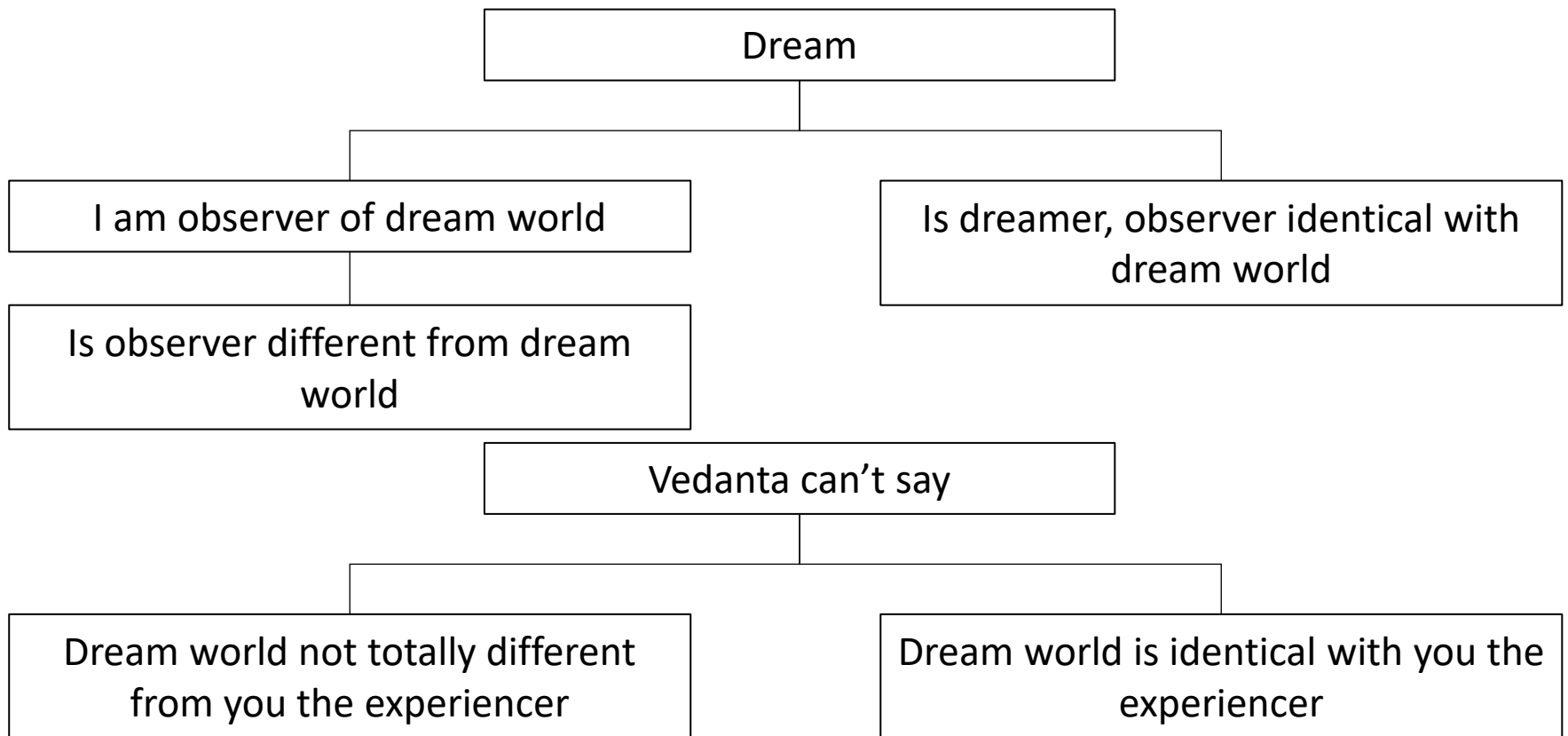
What is relationship between Maya and Brahman?

- Unreal and Real, what is relationship?

Vedanta :

- Relationship, can't clearly define
- Normally father, sister, employer can clearly define.
- When one is real, and another unreal, it is very difficult to define relationship.





- If totally different from observer, when I wake up, dream world should continue.
- Music program in dream must go on, if it is different and independently existent.
- On waking up, dream world collapses.
- Proves that, it can't exist by itself
- Hence, it is not totally different from me
- If it were different from me, it would have existed.

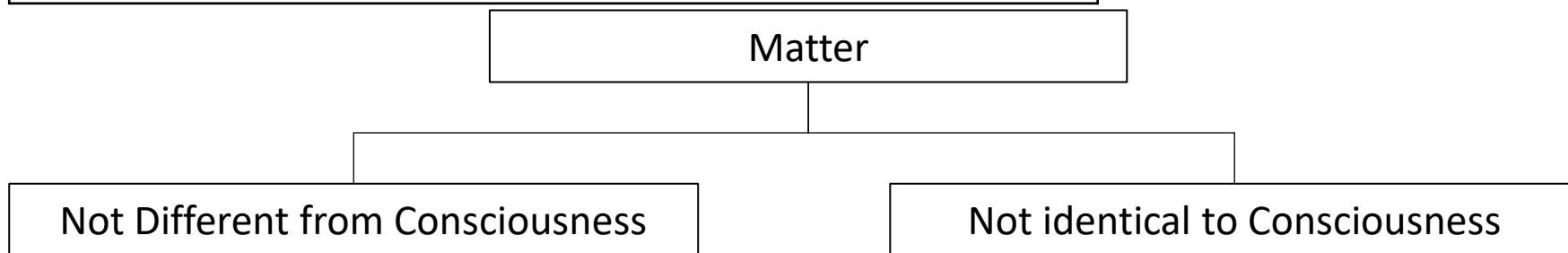
Can I say - I and the dream world are one and same?

- If both are same, on waking up, dream world disappears, I - observer also will disappear.

- I - Experiencer - Observer do not disappear with dream world
- I - Say I had a good, bad, dream
- I am not identical with the dream world

- I am not different or identical with dream world.

- Unreal can't be different from real or identical with real



- Matter / world is Anirvachaniyam.

- I can experience matter but can't say matter is different or Non-different.

- Hence unreal.

- I observer - Consciousness am real, existent, eternal

Example :

- My Shadow on the road when I am walking, on the road, is unreal, experienceable. 268

Is the Shadow

Different from me the body

- If I go away, shadow does not continue there

identical with me

- When over the Shadow, person pours water, I don't get wet
- Body Achedyoyam

Gita :

- Chapter 2 - Verse 24

Gita - Chapter 2 :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'śōṣya eva ca |
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ || 2 - 24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

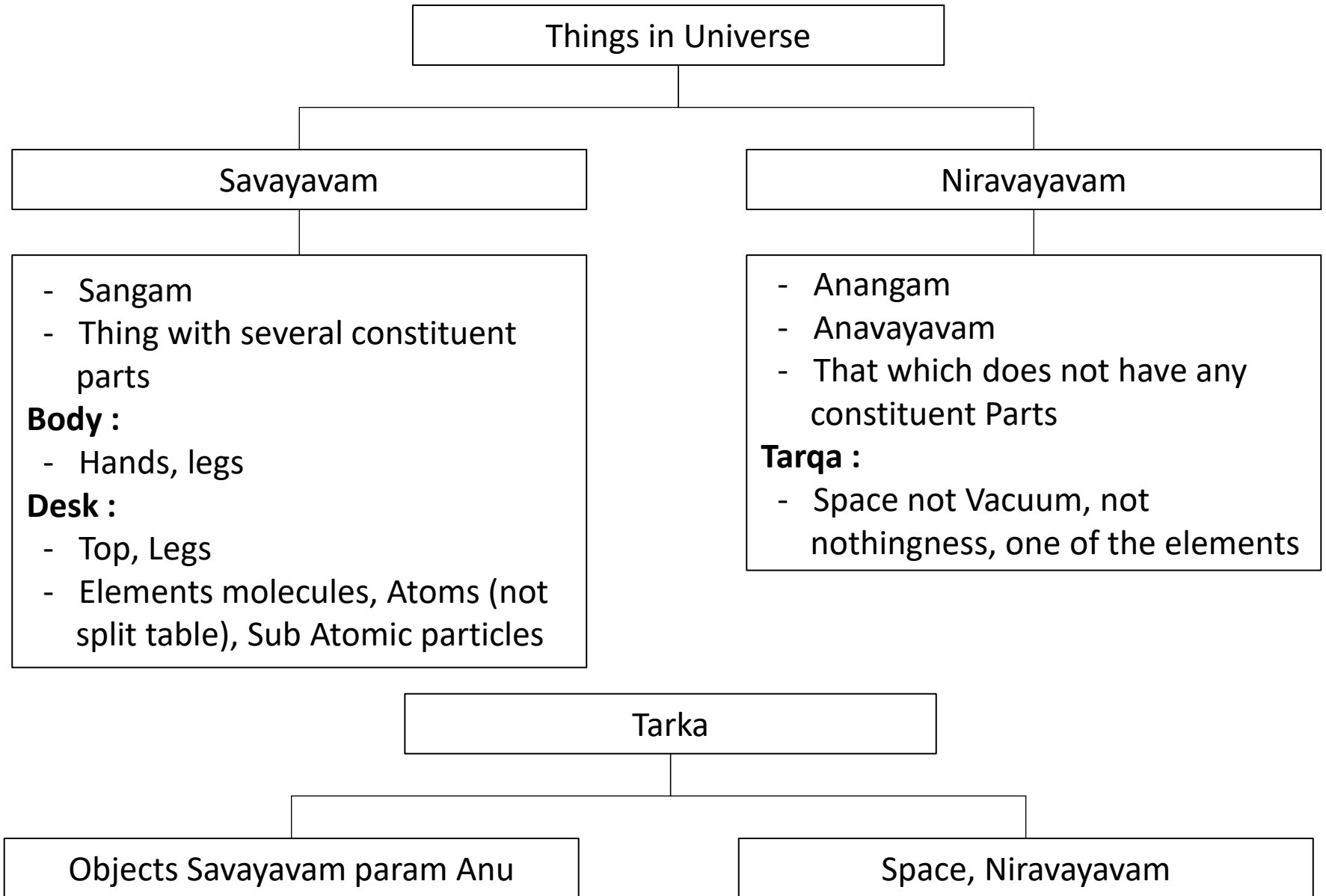
- Shadow, dream, can't be classified as different or Non-different.
- Similarly, Brahman and Maya, Shakti and Shaktiman neither different or identical.
- Binna na Bavati
- Abinna na Bavati
- Ubayatmika na Bavati
- Can't say both different and non different.

Example :

- Person is fat and tall, lean and short, Non-contradictory attributes
 - Person can't be both, can't say person is fat and lean
 - Brahman and Maya can't be different and Non-different simultaneously
 - 3 Classifications negated
 - 6 Classifications by Maya negated
- World is seemingly different, on enquiry it is not totally different

f) Sangat Yanga Hubhatmika No :

- Technical - Tarqa Shastra.



- What is Savayavam, with constituent parts, it is an assembled entity, by Joining constituent Parts.

Car Factory :

- Parts and Assembly Line = Car comes into being.
- Every Savayavam is assembled product in time, a Product.

Rule No. 1 :

- Yatu Savayavam, Tatu Karyam...
- Yatu Nirvayavam not assembled product, it has been there all the time, Tatu Na Karyam.
- Param anu - Not product
- Akasha - Not product
 - Not assembled in time

Vedanta :

- Akasha is product

Taittiriya Upanishad : Brighu Valli :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ ।
ākāśādvāyuḥ । vāyoragniḥ । agnerāpaḥ ।
adbhyaḥ pṛthivī । pṛthivyā oṣadhayaḥ ।
oṣadhībhyo'nnam । annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Cosmology : Talks same

Rule No . 2 :

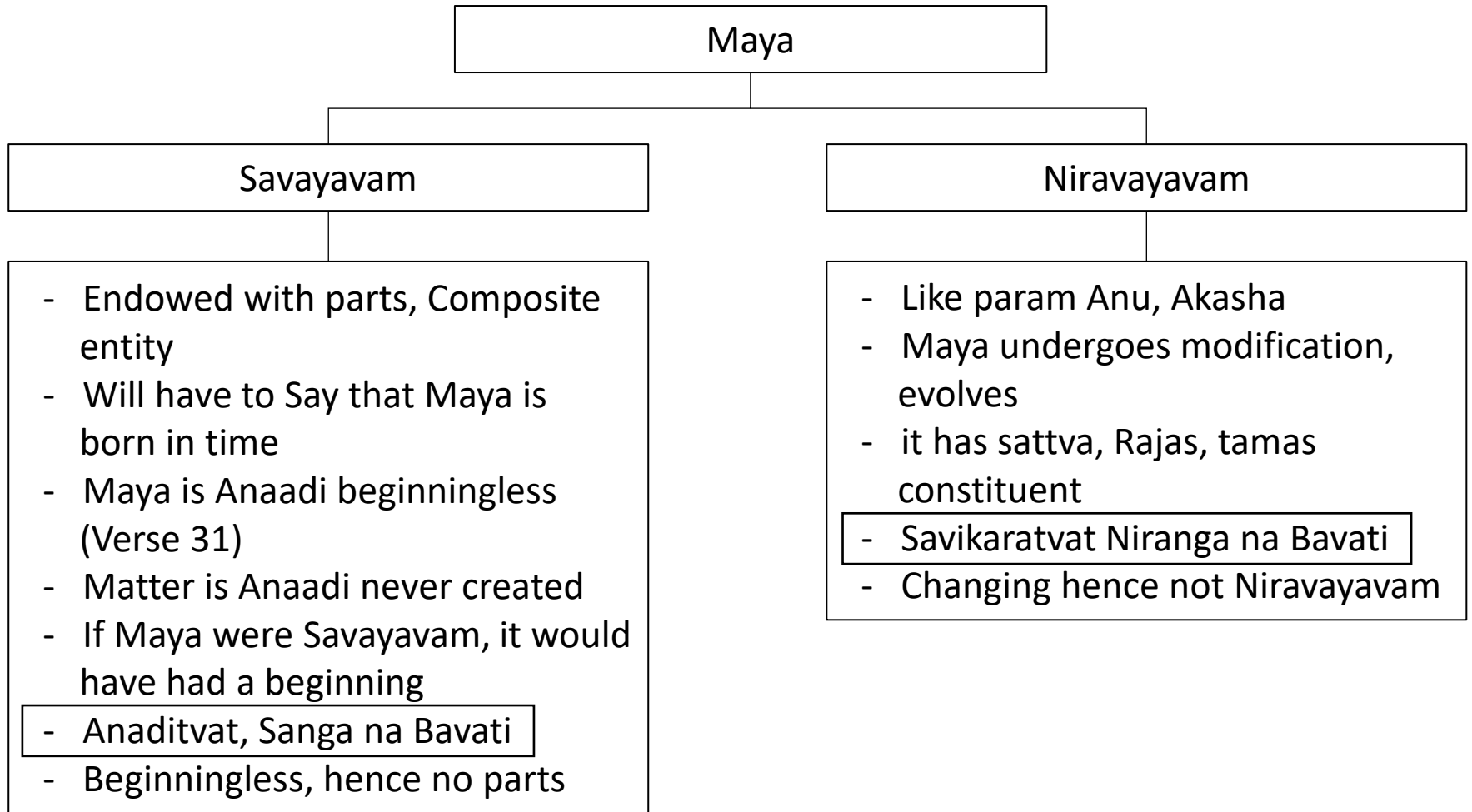
- Whatever is Savayavam, will undergo change, wear and tear will be there in joints and parts.

Joke :

- Hair - white
- Teeth - I am whitest, felt very bad, decided to walk out.
- Parts fall apart or undergo wear and tear, It has got change.
- Yatu Savayavam Tatu Sa Vikaram

Niravayavam :

- Akaryam and Nirvikaryam



Conclusion :

- Maya is composite or Non-composite, we are not able to say.

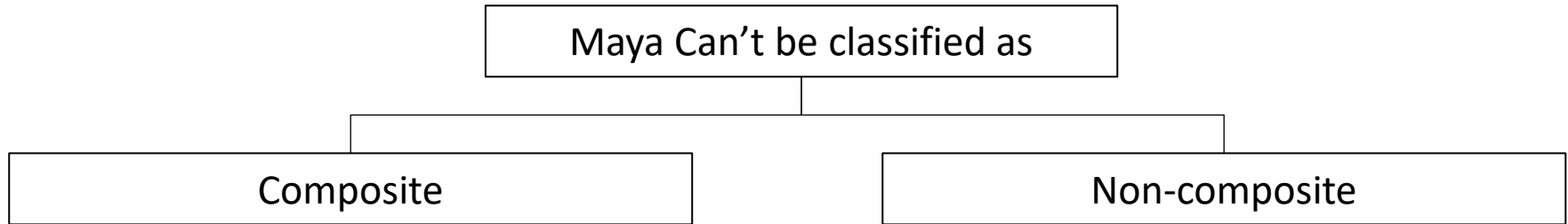
Sub-atomic particle :

- Uncertainty comes, can't study
- Study changes its character
- Can't clearly define what it is

- Sanga Api Maya Na Bavati
- Ananga Api maya Na Bavati

Why not Ubayatmika?

- Not possible, both opposite attributes can't be seated on one Maya



- All regular classification of intellect, we have ruled out.

- Maya - we can experience
- As you probe more and more, it becomes mysterious

- World also being product of Maya, we can experience, but the more deeper you go, the more mysterious it becomes.
- Our body we experience, deeper you go, it becomes mystery.
- Everything is a mystery, magic show

Dakshinamurthy Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

World has :

- Experiencability, transactability and utility.

Jnani :

- World - unreal, eats when hungry

- Unreality does not mean non-utility
- Use the world, intellectually world not available for clear knowledge
- It will be a mystery
- Don't ask - Why Corona? Why we become angry? Why my mind behaves like that?
- Always questions will be there eternally.
- Persistence of questions is definition of Maya

Panchadasi :

- Vidyananya - Maya is question mark

Conclusion :

- Maha adbutat Anirvachaniya rupa - Maya
- Maya, world, body-mind-complex, everything is unreal
- What is real? Answer to question 6 - Only reality = Awaiting consciousness.
- It is never available as an object for study.

Revision - Verse 32 :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

Karana Shariram :

- Finest layer of individual body

Karana Prapancha :

- Seed form of entire universe
- Can't differentiate seed at Micro level and Macro level
- Before universe is born, all Jivas, living beings exist endowed with Karana Shariram only.
- 8. 4 Million living beings live in infinite consciousness called Atma.
- Their Sanchita karmas are present in their Karana Shariras
- Karana Prapancha - Elements and elementals.

- Avyaktam = Karana Shariram and Karana Prapancha
= unreal, not available for classifying as Existent or Non-existent.
- It is seemingly existent.
- Avyaktam has only borrowed existence like dream
- It is Anirvachaniyam
- Nir Vach - To categorise, to define, to classify
- Anirvachaniyam = undefinable
- Universe will continue to be a wonder, posing challenges to every scientist.
- Cell, atom, star intellectual challenging.
- Theory of everything - TOE to explain the universe
- Now parallel 500 universes, 500 Universes - 1 with 500 zeros
- Mind boggling teaching

Verse 33 : Karana Shariram :

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं
तत्कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था
प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ 120 ॥

*avyaktametattriguṇairniruktam
tatkāraṇam nāma śarīramātmanaḥ |
susuptiretasya vibhaktavyavasthā
pralīnasarvendriyabuddhivṛttiḥ || 120 ||*

This – Unmanifest, described as a combination of all three Gunas, is the casual-body of the individual. Its special state is deep-sleep, in which all functions of the mind-intellect and the sense-organs are totally suspended. [Verse 120]

a) Etatu Trigunair Niruktam Avyaktam :

- Avyaktam = seed form of universe has been defined as undefinable with 3 Gunas.



- Niruktam Etat Avyaktam Asti...
- This is the great unmanifest version of universe
- This is called Karana Shariram of every living being, obtaining before arrival of universe, sample is our sleep state.

b) Atmanaha :

- From point of ignorant person, Jivatmanaha, Karana Shariram.
- Shastric angle, Paramatmanaha Karana Shariram.

One Atma :

- Seen in 2 fold ways by ignorant and wise
- Causal body
- How to experience Karana Shariram?
- I can't go to pre-Big bang time

c) Etasya Karanasya Vibhakti Avastha :

- Specific state
- Karana Shariram is dominant, not absent in waking state.
- Karana Shariram absent in Videha mukti
- In Jeevan Mukti time, Karana Shariram falsified, not absent.
- In Videha Mukti, Karana Shariram is absent.

Waking State	Dream State	Dreamless sleep
- Physical body dominant	- Subtle body dominant	- Causal body dominant - No External or internal world

- Don't experience Physical body, sense organs, and mind, intellect, resolves to a state of Non-function.

d) Sushupti - Definition :

- Pralinaha Sarva Indriya buddhi vrittih.

Adjdgment to Sushupti - Definition :

- State in which all functions are resolved
- Sarva Indriya - 5 Sense organs of knowledge and 5 organs of action.

Buddhi : 4 Fold internal faculties :

- Thinking, remembering faculty, emoting faculty, owning up (Ego) faculty resolved.

Pravritti Pralinam : functions are passive

- Pranic function does not stop
- Blood circulation, Prana function continues because of Prarabdha.
- Prana functions not because of our will but because of our karma
- If breathing is will based, we will forget sometimes to breathe.

- Pranic function is connected to Prarabdha karma

- In Sushupti, we experience Karana Shariram, Pratyaksha Agocharam, sensorially not available.
- We experience Karana Shariram in deep sleep but not sensorially.
- It is revealed by consciousness
- Because of that, after waking

Waking Up I Say :

- I slept well, I did not experience anything.

- What we think as blankness or nothingness, Shunyam, it is Karana Sharirm, Sakshi Pratyaksham, Directly revealed by consciousness, not Indriya or Shabda Pratyaksham.
- Avidya and Maya are Sakshi Pratyaksham, during deep sleep state.
- Sushupti Etasya Karana Sharirasya Vibakti Avastha = specific state in which Karana Shariram is dominant.
- 3 Layers - Gross, subtle, causal, Body together is called Anatma.—

All 3 bodies by themselves are matter, material in nature :

- Matter or energy in potential form is called Avyaktam, Karana Shariram.
- 3 are matter, inert by themselves, don't have their own natural sentiency.
- Jada Svarupam.

Question :

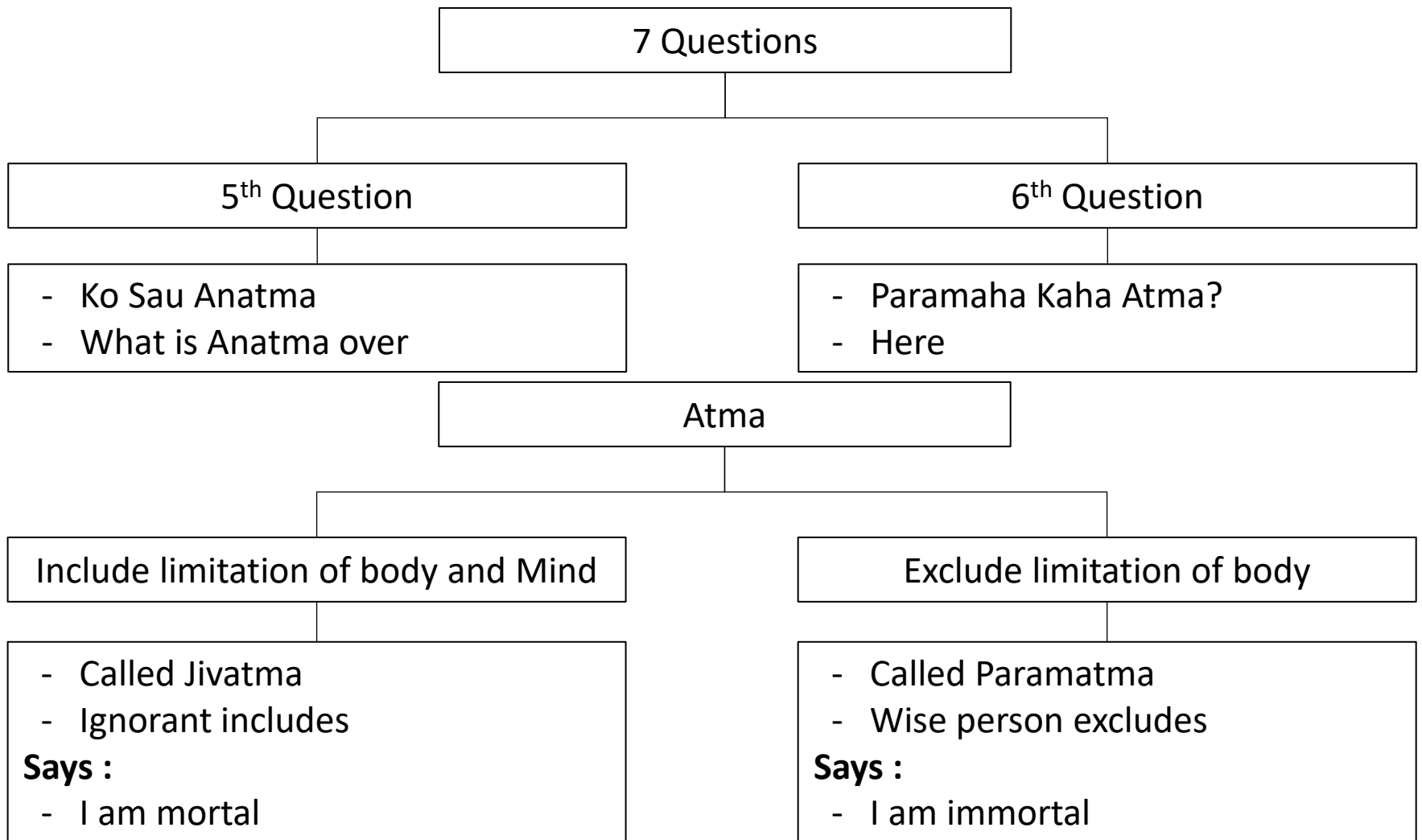
- What is Atma because of which Anatma becomes sentient?

Verse 34 :

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ 124 ॥

*atha te sampravakṣyāmi svarūpaṁ paramātmānaḥ |
yadvijñāya naro bandhānmuktaḥ kaivalyamāśnute || 124 ||*

Now I will tell you of the Real Nature of the supreme Self, realizing which, one becomes free from all bondage and attains liberation. [Verse 124]



- Perception difference, not difference in Atma
- Atma is one
- Abstract subject, important, central essence of Gita, Vivekachudamani, Upanishads.
- Others, supporting themes
- Atma Vidya

a) Atha :

- After completing Anatma

b) Tey Tam Pravakshyami :

- I shall clearly talk to you, about nature of Self, which is thought to be now as Jivatma but which is really Paramatma.
- Why should I know? abstract? difficult?
- Teach something lighter
- You have come to me asking for liberation, hence I have to talk to you about Atma.
- I am addressing Mumukshu suffering, burning in the fire of samsara.
- Here topic is moksha

c) Yad Vignaya :

- Yat Paramatma Svarupam Vignaya...
- Only by knowing the higher self, my real nature

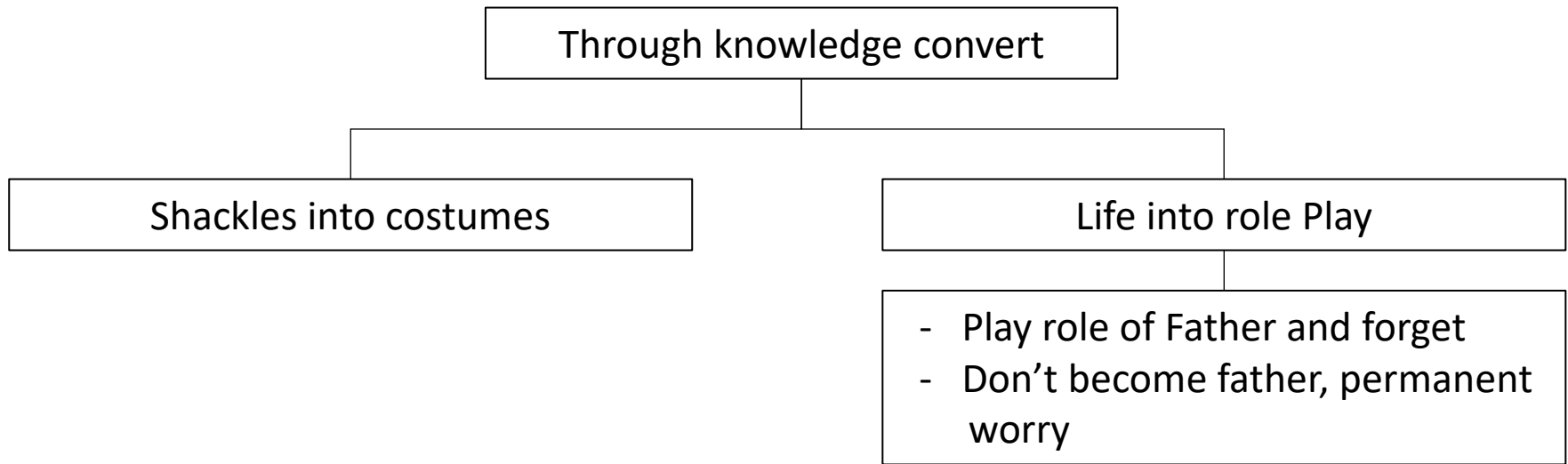
d) Naraha :

- Human being

e) Bandhat Muktaha Bavati :

- Will be freed from the shackles limiting him, in the form of 3 Sharirams.
- My identification with 3 Sharirams and claiming.
- I am father, mother, brother, son - Family issues is because, I have mistaken to be 3 bodies.

- 3 Bodies = Shackles
- Bodies themselves not shackles
- Because of ignorance, I have become dumb, converted them into Shackles.



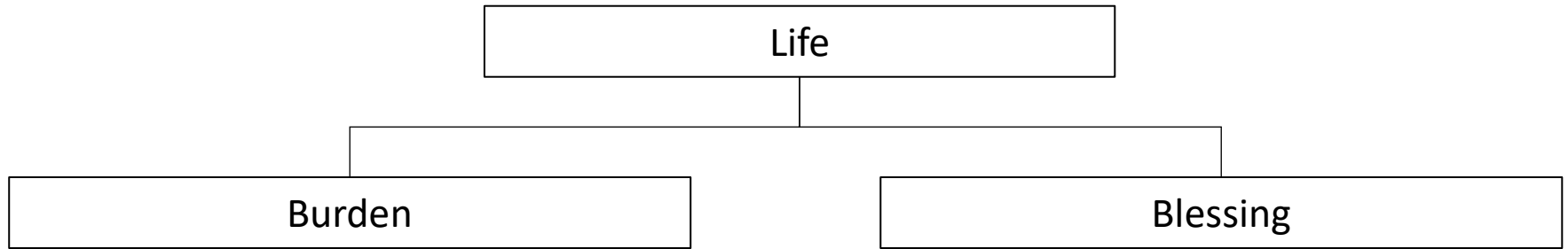
- When not playing role, mind should not be pre-occupied with the role but must be pre-occupied with the whole.

Bandat Mukta :

- Freed from bondage called identification - Shackle
- Mukta bavati = You will be freed
- You will enjoy playing the role

5th Capsule of Vedanta :

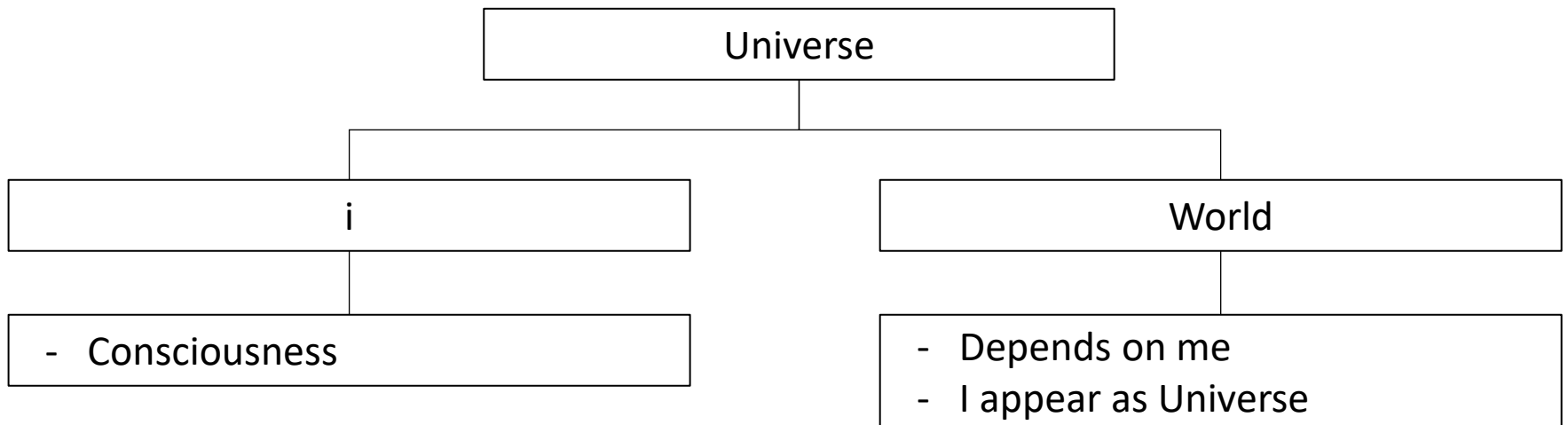
- By forgetting or ignoring my real nature, I convert life into a burden
- By remembering, claiming my real nature, I convert life into a blessing.



- Depends on knowledge of Atma

f) Muktaha, Kaivalyam Ashnute :

- One attains status of Kaivalyam Kevala Advaita Bavaha.
- I Consciousness alone am the only entity in the world.



Waker	Atma
<ul style="list-style-type: none"> - Through Sleep Appears as Dream : <ul style="list-style-type: none"> - Subject, object, Universe 	<ul style="list-style-type: none"> - Through Moola Avidya (Maya Nidra) Appears as Waker : <ul style="list-style-type: none"> - Subject, object, Universe

- I alone am = State of Kaivalyam
= Moksham Ashnute
- One attains liberation

Verse 35 :

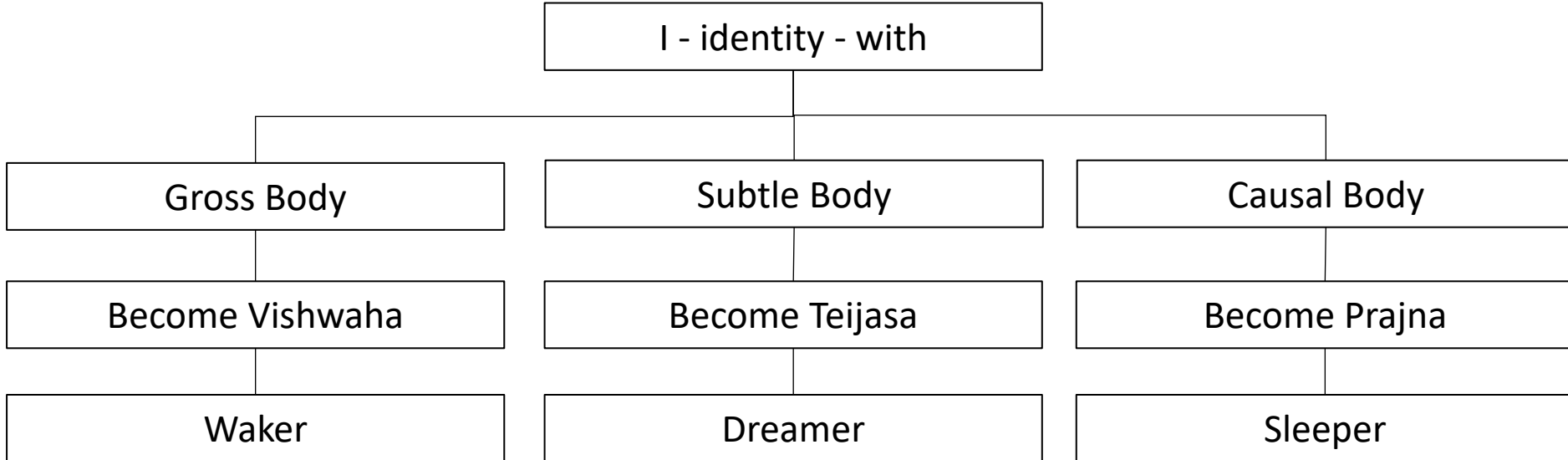
अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।
अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ 125 ॥

*asti kaścitsvayaṁ nityamahampratyayalambanaḥ |
avasthātrayasākṣī sanpañcakōśavilakṣaṇaḥ || 125 ||*

Something there is, the Absolute Entity, the eternal substratum for the experience of ego-sense. It is the Witness of the three states and is distinct from all the five sheaths. [Verse 125]

- 3 Sharirams over
- 4th Factor in every individual, but ignored.

Waker	Dreamer	Sleeper
Give importance to Sthula Shariram	Give importance to Subtle body	Give importance to causal body



I Always focus on 3 bodies :

- There is 4th important component which every body ignores
- It is most important thing

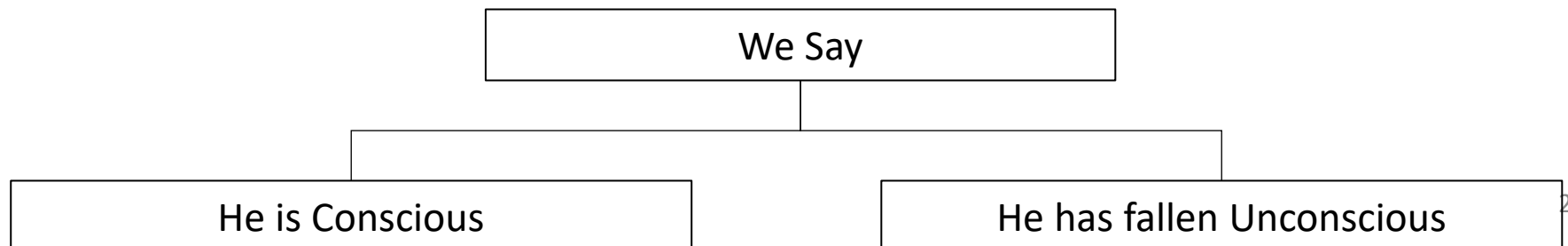
• 3 Bodies function as living beings only because of 4th Factor - Awareness, Consciousness.

- Without consciousness - Body = dead matter
- Without consciousness - Mind = Dead brain
- Without consciousness - Karana Shariram = inert

- 3 Sentient pervaded by invisible awareness, inaudibly, unsmellably.
- Available through out life, take for granted.
- 4th Factor = Atma = Awareness = consciousness
- Body has got consciousness, therefore it is a conscious body.

5 Features of consciousness :

- i) Consciousness is not part, product, property of body
- ii) Consciousness is an independently existent, invisible, spiritual principle which pervades and makes the body live.
- iii) Consciousness is not limited by the boundary of the body - It is all pervading.
- iv) Consciousness survives death of body and during Pralayam.
 - Before Big bang consciousness existed
 - It is not product of brain - Brain manifests consciousness
 - Brain does not produce consciousness
 - Consciousness is not produced or destroyed
- v) It is eternal and all pervading, but consciousness is recognisable only in a living body.
 - Without a body pure consciousness is not recognisable.
 - It is beyond transaction, it is transcendental.
 - Transcendental consciousness manifesting in the body becomes empirical consciousness.



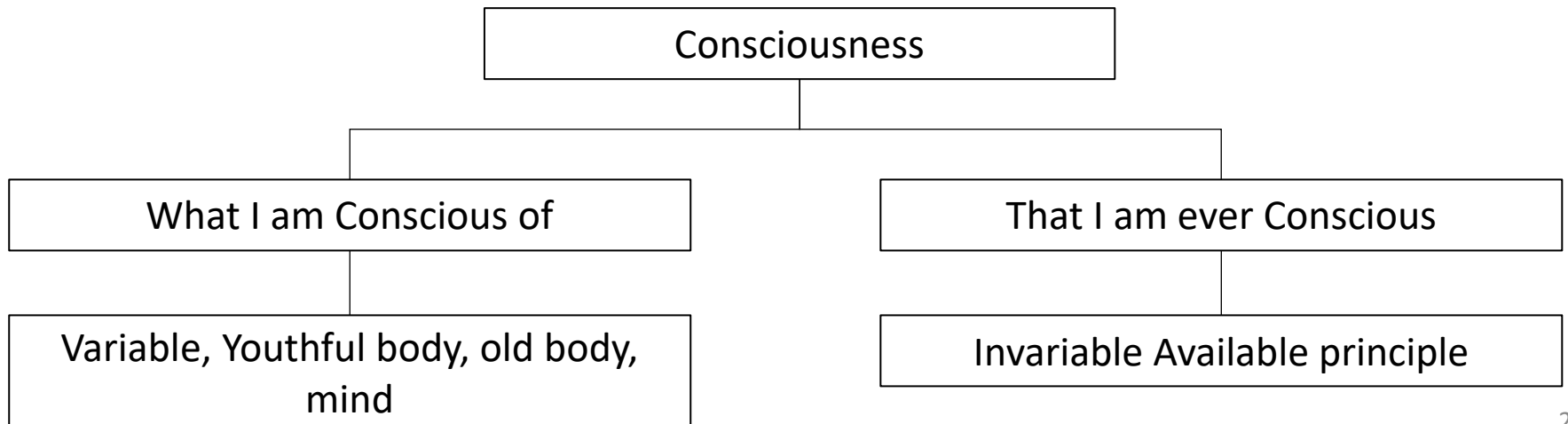
- Consciousness is available empirically
- Consciousness is called Atma - 4th factor, Turiyam, it is ignored, taken for granted.

Example :

- I show hand - ask what you see there?
- Lines, finger, will ignore light principle, pervading the hand
- In a dark room, will never see the hand
- See light all the time, but we ignore light all the time

Problem :

- Not lack of experience of consciousness
- What is ever experienced is ever ignored
- Consciousness evident all the time
- I am conscious of waking, dream, sleep which I recollect later.



- For everybody, Consciousness is evident all the time.
- Don't require separate experience to Make consciousness evident.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.
[Chapter 2 - Verse 4]

- Consciousness is ever available but ever ignored.
- This ever available, ever ignored Consciousness principle is called the Atma.

I Meaning

Body Mind

- Sthula Shariram, temporary Costume body and mind
- Say, I am emotional
- Secondary meaning of 'I'

Atma

- Consciousness
- I Primarily should mean consciousness, Non-variable
- Primary meaning of "I"

- At 5, 10,20, 30 - I was consciousness
- Every 12 years, all cells of the body change, Get brand new body every 12 years.
- Body completely replaced
- Every day we shed and add millions of cells in the body
- We are not same body, every time
- I use I for body, not for consciousness.

Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- Ever available Consciousness principle, we ignore.

- Vedanta is a training in which I identify this Consciousness and I practice claiming, I am that Atma.
- Long project, Shankara introduces that project.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
 प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
 अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
 अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं
 चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
 prajñam na prajñānaghanam na prajñam nāprajñam |
 adṛśyamavyavahāryamagrāhyamalakṣaṇam
 acintyamavyapadeśyamekātmapratyayasāraṁ
 prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
 caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

a) Svayam Kaschit Asti :

- Real I, core self, consciousness, is something which we have ignored.

Example :

- Introducing light, Even though I am experiencing.

Example : light :

- i) Not part of hand, property, product of hand
 - ii) Light is an independently existent principle
 - iii) Light pervades the hand and makes it visible
 - iv) Light extends beyond the hand
 - v) Light continues when I remove the hand
 - vi) Continuing light without hand, is there but don't notice it.
- Consciousness exists after fall of body but we don't notice it.
 - I am aware of my thoughts because of continuing consciousness.
 - Bodies have come and gone, Consciousness ever exists.

Gita - Chapter 4 :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- No body has produced consciousness.
- It ever exists
- We talk all the time about body and mind.
- Shifting attention from inert body, mind, world, to ever existing consciousness is job of Vedanta.

When you say “ I ” :

- Learn to shift attention from body - Mind - intellect to consciousness, Atma Non-variable principle.
- Because of Atma, Consciousness - Body - Mind - Universe is relevant.
- Svayam Nama Kashchit Asti...

What type of consciousness it is?

- Word consciousness Shankara does not use here
- Uses in verse 38, Shuddha Bodha Svabhava, pure consciousness.

b) Kashchit Bodha Rupa Atma Asti Nityam :

- Consciousness does not die when brain dies.

c) Aham Pratyaya Lambanaha :

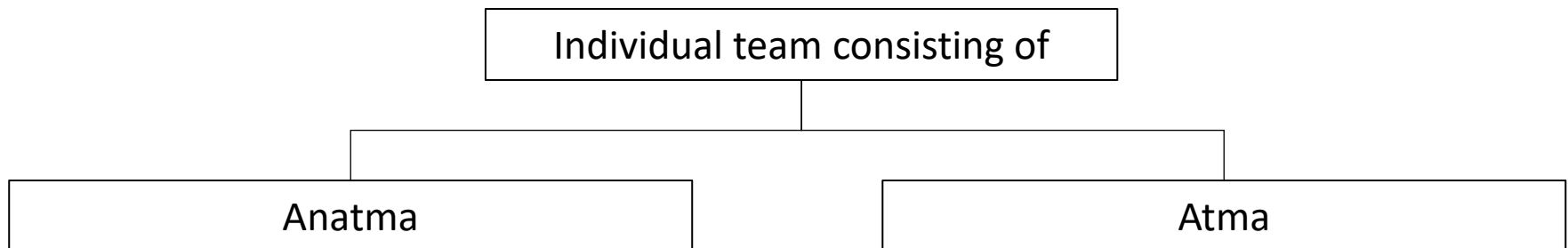
- Lambanaha Vishayaha, Arthaha..
- Real meaning of word i.

Body :

- Costume for transactional purpose to Avoid confusion.
- I am old, young.
- Aham Pratyaya = 'I Thought' Stands for Consciousness, self awareness.
- Meaning of self-awareness, I, is this Atma alone

What is the job of Atma?

- Empherical - I, Empherical consciousness does function when it is part of the body.
- Not integral part but a pervading part is consciousness.
- Consciousness joins the team, performing all functions of the body.



- Every living member consists of a team.

I = Composite entity = Team called individual

Anatma

- Jadam
- Subject to modification, change
- Changing body Mind Pramata

Atma

- Chetanam
- Chaitanya Atma is not subject to change
- Changeless consciousness Sakshi

- Team does all functions.... Karta, Bokta, Pramata, Srota, Jnanata (Knower)

I am knower

Body

- Anatma not knower by itself
- inert

Atma by itself not knower

- Changeless not available for any function, Action
- Function requires activity or change
- Pure consciousness can't be knower by itself

As team become knower

- Atma as a knower, member of knowing, team is called Sakshi.
- Anatma as a member of knowing team called Pramata.

Look at

Anatma as knower

Atma as knower

Called Pramata

Called Sakshi

Jnanata knower

Anatma, Pramata Bavati

Atma, Sakshi Bavati

Gita : Chapter 9 - Verse 4 and 5

- There not two knowers
- 2 Members of one knowing team.

Gita - Chapter 9 :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

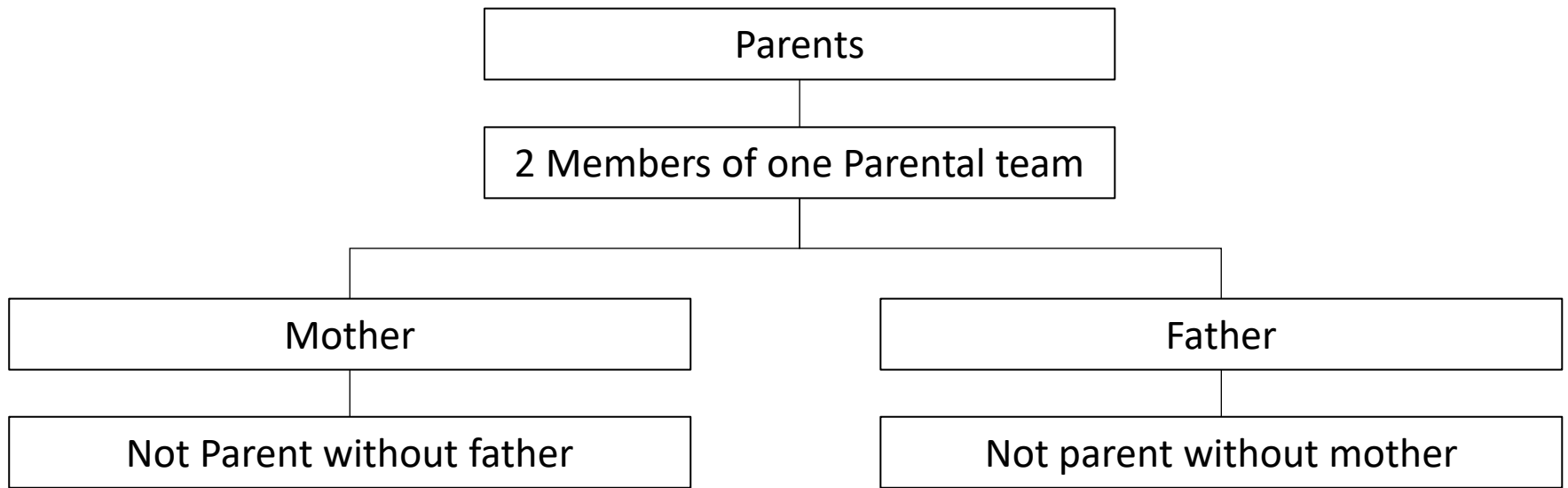
Gita - Chapter 9 :

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

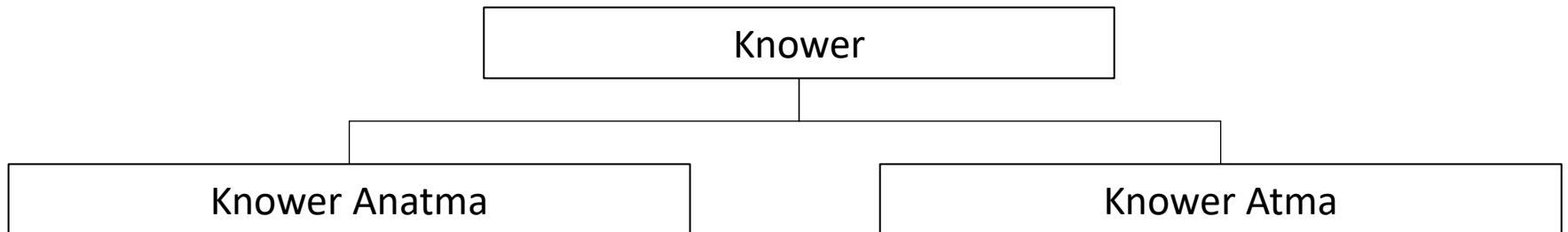
na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- There not two knowers
- 2 Members of one knowing team



- Both do not have independent Parental status.
- Knower status only when 2 members available as a team Atma - Anatma
- We say we have 2 Parents - wrong expression - 2 members of one Parental team.



- As though there are 2 knowers
- Actually 2 members of the knowing team.

Pramata	Atma
- Changing knower	- Non-changing knower - Non-changing member of knowing team

- Knowing principle in us is Vritti and Sakshi combination.

Vritti	Sakshi
<ul style="list-style-type: none"> - Changing member of knowing team - Anatma 	<ul style="list-style-type: none"> - Changeless member of knowing team - Atma

What is Sakshi?

- Nirvikara Jnanata
- Changeless knower
- Non-changing member of knowing team

d) Avastha Traya Sakshi San :

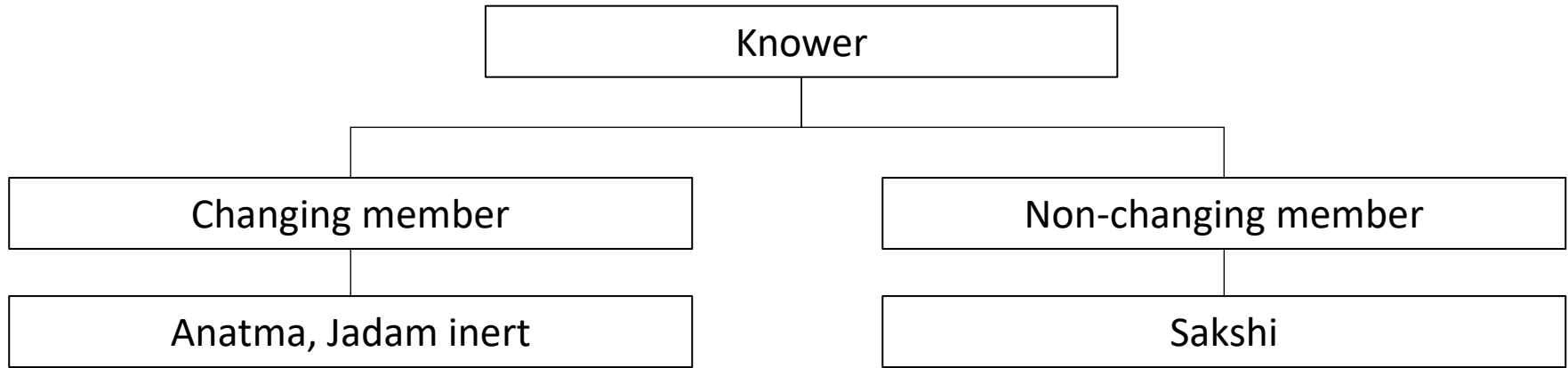
- San - Being what is object of knowledge? Knows what?
- Knower of 3 states of experience

Waking	Dream	Sleep
Use Physical body	Use memories and projected inner world	Total rest or Blankness

Do we know all 3 Avasthas or not?

- We clearly know
- We have used 3 words - waking, dream, sleep.

- I am experiencer of 3 States
- I am knower of 3 States



- I am changeless consciousness who am aware all the 3 states of experience.
- Knower, witness of Avastha Trayam.

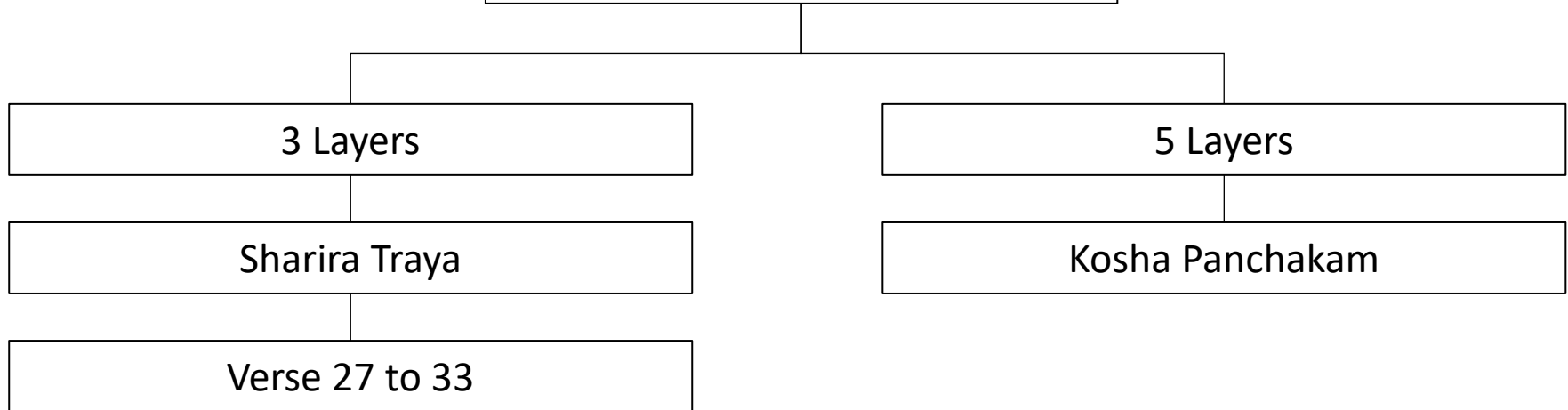
e) Pancha Kosha Vilakshanaha :

- I am Non-changing knower, in the knowing team, but different from changing 5 koshas in the knowing team.
- Anatma is another member of knowing team, different from Atma.
- Mere Anatma is Jadam, inert.

Conclusion :

- I am changeless witness Consciousness Atma, different from Anatma.

Anatma presented in Shastra in 2 Versions



- Pancha kosha Vilakshanaha
- I am different than 3 Bodies, 5 Koshas.

- i) I use the body, mind, I am not the body, mind, I am Atma, different from them
- ii) Whatever I use, it belongs to Body mind complex, does not affect me.

Example :

- Light is on the hand
- Does not affect the hand
- Hand dirty, 5 Fingers Black, light on it, does not become dirty.
- Dirty Mind, Body, I am not dirty.

Example :

- Separation happens to fingers in the hand.
- Light does not get divided
- Light is on the fingers
- Light is between the fingers invincibly.
- I Atma am never affected by Corona.

Body - Vyadhi Vastam Kalevaram :

- If body is healthy, it is surprising, because so many diseases are around
- If body is unhealthy, it is most natural event, which can never be called the problem.
- I can objectively look at the body only when I stand aloof.
- When I identify with the body, every disease is serious problem.
- We all have the inherent ability to be disidentified with body and remain as Atma, Swarupam.

Jnani = can stand aloof :

- When body gets corona, will say body is Anatma, subject to Prarabda karma.
- He is naturally exhausting the Prarabda karma of the body.
- He will treat the body but is Aware, he is pure witness consciousness, has no complaints with God.

- Body is useful medium of transactions but does not identify with body as the Self.
- I can try to keep the body, ill health is intrinsic to the body.

What is good news?

- Whatever happens to the body, I am ever unaffected, Asangaha Atma, Pancha kosha Vilkshana.
- Important verses of Vivekachudamani - Verse 109, 125

Revision - Verse 35 :

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ 125 ॥

asti kaścitsvayaṁ nityamahampratyayalambanaḥ |

avasthātrayasākṣī sanpañcakōśavilakṣaṇaḥ || 125 ||

Something there is, the Absolute Entity, the eternal substratum for the experience of ego-sense. It is the Witness of the three states and is distinct from all the five sheaths. [Verse 125]

Question 1 :

- Verse 27 to 33 - Anatma

Question 2 :

- Verse 34 to 38 - Atma

Nature of Atma : Remember

- Nature of consciousness with 5 Features, Basic teaching.
 - i) Not part, product, property of Anatma
 - ii) Independent spiritual principle, pervades and enlivens Anatma.

iii) Eternal - All pervading :

- Limitation of Anatma do not affect Atma, pervades 3 bodies.
- Individual mixture of matter and spirit.

I Refers to Mix - Mishra in all transactions

Changing member

Non-changing member

- Don't recognise that
- Trying to identify separate, cognitive (intellectual) separation.

a) Kaschit :

- There is something else in the individual, which is ignored.

b) Svayam siddha, Prakasha, Nitya :

- Evident as self awareness, consciousness principle, always self evident.

c) Aham Pratyaya Alambanaha :

- Object of Aham.

Aham - I - Refers to

Body

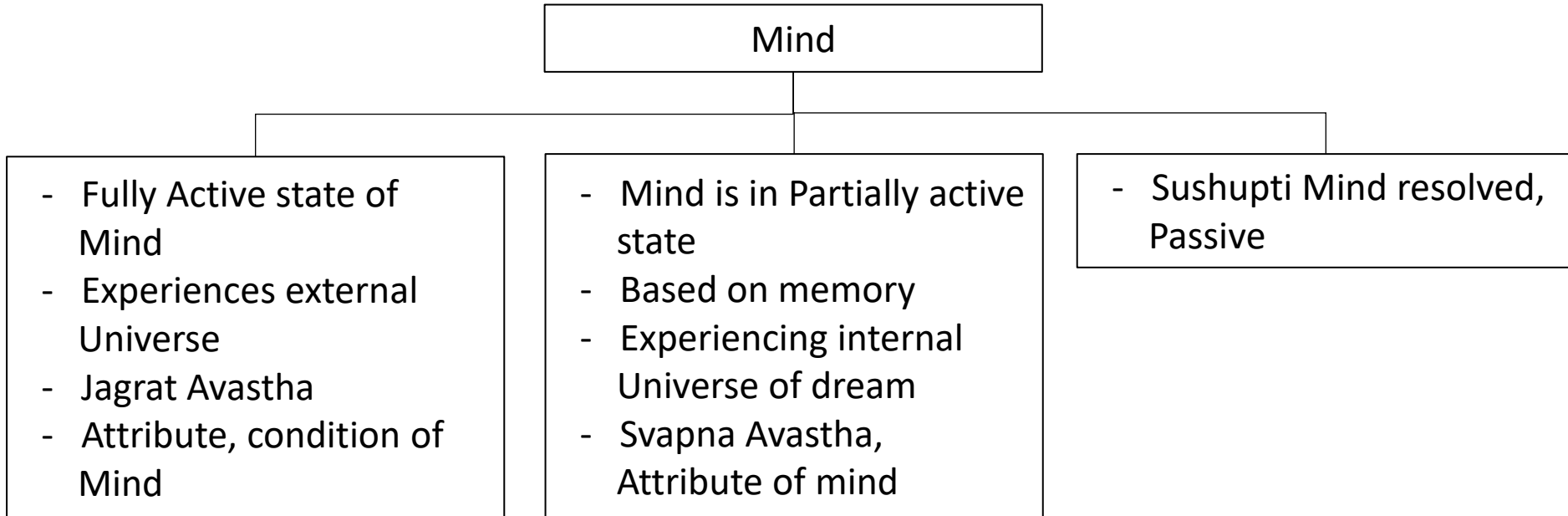
Mind

Intellect

Atma, Conscious,
ignorant

d) Avastha Traya Sakshi :

- Witness, knower of 3 States of experience - Jagrat, Swapna, Sushupti
- 3 States of Sukshma Shariram, mind, attribute of Mind.



- Avastha Trayam is Antahkaranasya dharma
- For Avastha Trayam, Atma is Witness, knower, Sakshi explained in verse 36.

e) Pancha Kosha Vilakshanaha :

- Name of Sharira Trayam
- Distinct from 3 bodies but in and through 3 bodies
- Avastha Traya Sakshi elaborated

Verse 36 :

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ 126 ॥

yo vijānāti sakalam jāgratsvapnasuṣuptiṣu |
buddhitadvṛttisadbhāvamabhāvamahamityayam || 126||

That which knows everything that happens in the waking, dream, and deep-sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is - This - the Self. [Verse 126]

- Individual
- Mix of Atma and Anatma
- Self awareness belongs to the mixture only
- If Atma alone is there, as pure consciousness, is never self aware, as I am the Atma.
- Self awareness is a form of knowledge and that is a process
- Atma by itself can't do any process
- Anatma by itself can't do any process, Can't have self awareness, it is inert.
- Pure Atma can't do anything or say I am Atma.
- "I am" shuttered by mixture.

Brahma Sutra - Adhyasa Bashyam :

- Aham refers to mixture
- All functions belong to mixture
- Knowing function belongs to mixture.

- Atma by itself can't know anything
- Anatma by itself can't know anything
- In the knowing process, there is contribution of Atma and Anatma

Atma :

- Contributes consciousness for every knowledge
- Very knowing is being conscious of things.
- Knowledge presupposes consciousness
- Provides consciousness for every knowledge by its mere presence, not an action.
- Passive contributor to every knowing activity.

- Atma makes consciousness available for every knowledge that takes place.

- Atma alone is not enough for knowledge.
- Knowledge requires another equal contribution from body / Mind - Anatma component also.

- Mind contributes to knowledge by a relevant thought.

- To know pot - Mind entertains pot thought
- Without mind, consciousness can't give rise to pot knowledge

Contributes to any knowledge

Atma

- Consciousness
- Passive contributor in knowing function
- By its mere presence illumines everything

Example :

- Light illumines slokas in my book

Example :

- Electricity
- Can't illumine room by itself

Anatma

- Thought
- Active contributor in knowing function
- Active in generating thoughts
- Makes knowing function possible

Example :

- Bulb illumines

- Electricity and bulb = illumines room
- Consciousness and mind = knower

- Atma and Anatma - Treated as knower principle, because knower-hood is shared by Atma and Anatma.

- Atma in conjunction with Anatma is the knower

- Mind is knower in conjunction with Atma.

Revision - Verse 36 :

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ 126 ॥

yo vijānāti sakalam jāgratsvapnasuṣuptiṣu |
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That which knows everything that happens in the waking, dream, and deep-sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is - This - the Self. [Verse 126]

- Shankara defines Atma as passive knower principle by contributing to every knowing act.
- Knower not by doing something but by its mere presence
- Because Atma is passive knower, it is called Sakshi.
- Sakshi = Non-changing knower
= Nirvikara Srota, Drishta

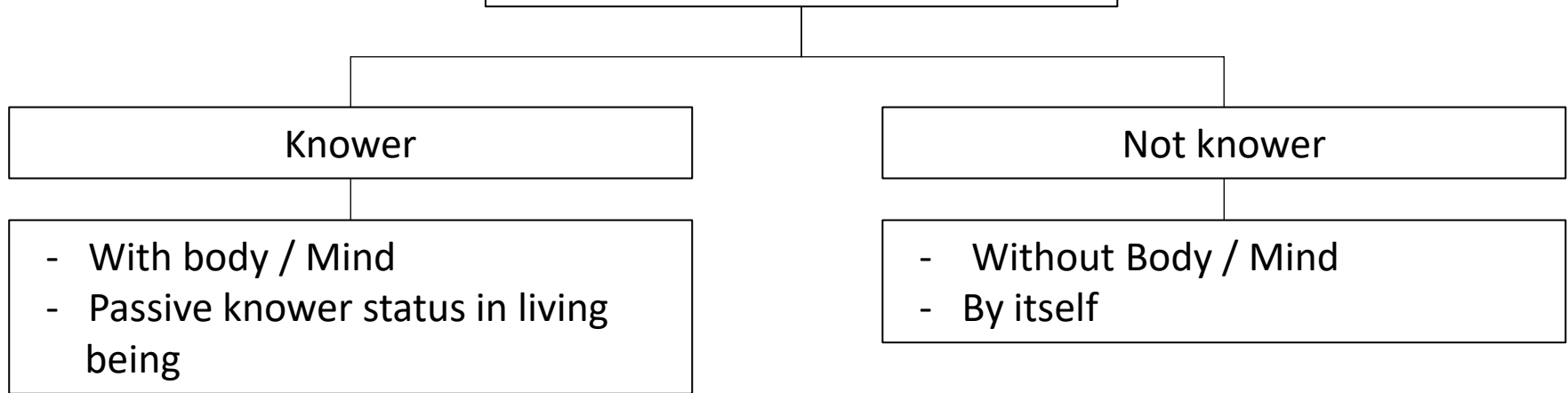
सा होवाच, अहं वै त्वा याज्ञवल्क्य
यथा काश्यो वा वैदेहो वोग्रपुत्र
उज्ज्यं धनुरधिज्यं कृत्वा
द्वौ बाणवन्तौ सपत्नातिव्याधिनौ
हस्ते कृत्वोपोत्तिष्ठेत्,
एवमेवाहं त्वा द्वाभ्यां
प्रश्नाभ्यामुपोदस्थाम्,
तौ मे ब्रूहीति; पृच्छ गार्गीति ॥ २ ॥

sā hovāca, ahaṃ vai tvā yājñavalkya
yathā kāśyo vā vaideho vogradputra
ujjyaṃ dhanuradhijyaṃ kṛtvā
dvau bāṇavantau sapatnāativyādhinau
haste kṛtvopotttiṣṭhet,
evamevāhaṃ tvā dvābhyāṃ
praśnābhyāmupodasthām,
tau me brūhīti; pṛccha gārgīti || 2 ||

She said, 'I (shall ask) you (two questions). As a man of Benares or the King of Videha, scion of a warlike dynasty, might string his unstrung bow and appear close by, carrying in his hand two bamboo-tipped arrows highly painful to the enemy, even so, O Yājñavalkya, do I confront you with two questions. Answer me those.' 'Ask, O Gārgī.' [3 - 8 - 2]

- Drishta, Sruta, vijnyata means Atma is the knower in conjunction with mind.
- Moment Mind is separated, it is not a knower.

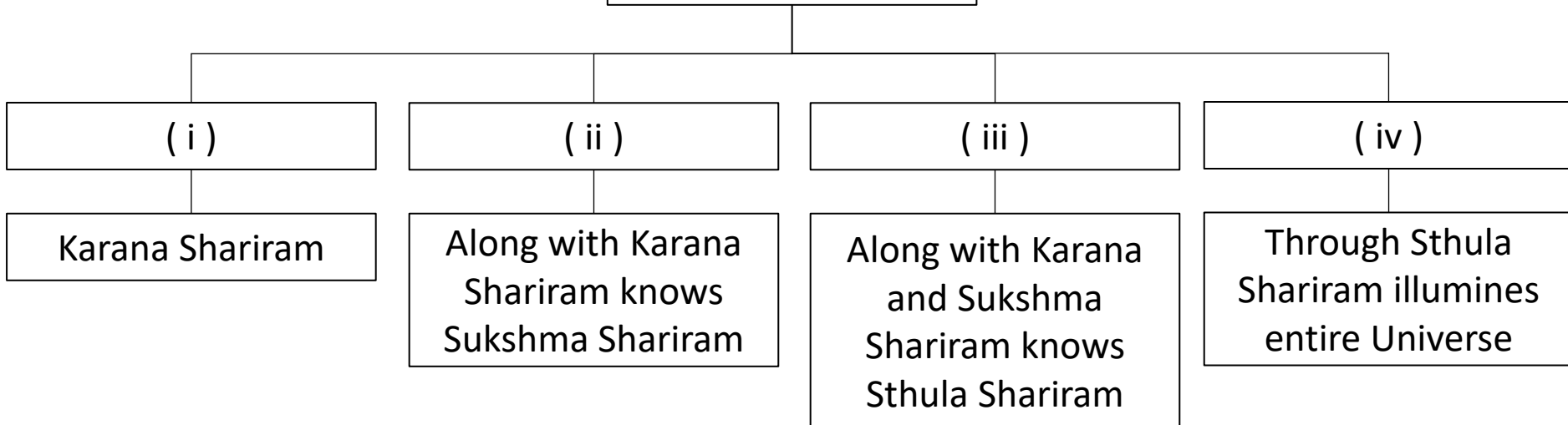
Atma has 2 Statuses



a) Yaha Sakalam vijanati, Saha Atma :

- Atma without undergoing any change, knows everything.

Aham - I - Refers to



- Therefore the composite entity consisting of Consciousness and 3 bodies = Knower of Entire Universe

One Consciousness :

- Illumines Karana Shariram (State of ignorance)
- Illumines Sukshma Shariram
- Illumines Sthula Shariram
- Illumines Universe of 5 objects
- One consciousness illumines everything, Yaha Vijanati.
- Atma is knower
- In the presence of Anatma, Atma can function as knower of everything

b) Jagrat, Svapna, Sushupti :

- In all 3 States of the mind, Atma illumines everything
- Atma is present in all 3 Avasthas

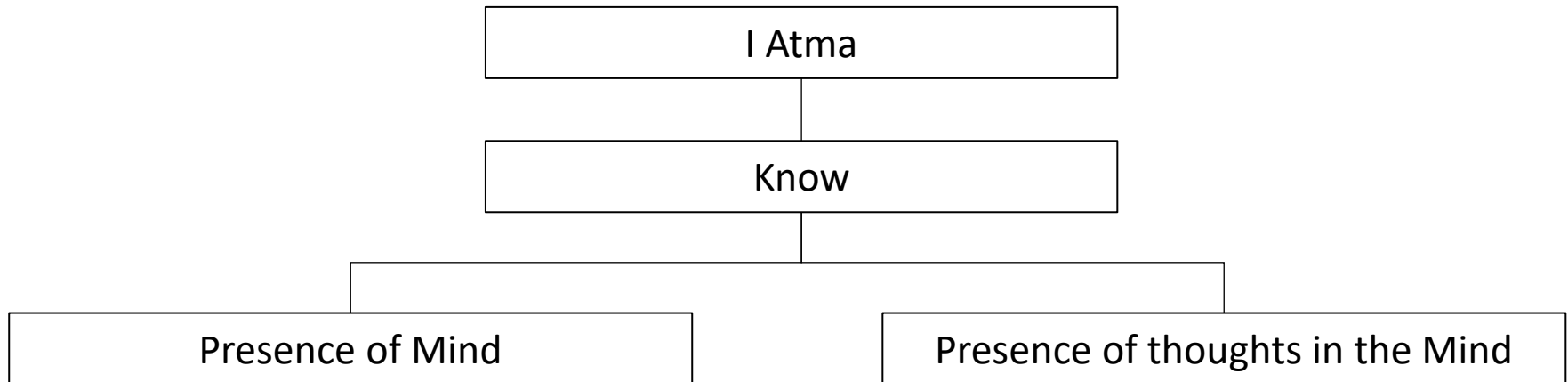
In deep sleep state :

- Organs of knowledge and action are not functioning, mind is resolved
- Karana Shariram's blankness, nothingness, ignorance is revealed by consciousness only.
- Nothingness = There is nothing other than Consciousness.
- Mind blank means = in the mind nothing was there other than consciousness
- Even in the blank state, consciousness is there to illumine the blank state because of which we say, there was experience of nothing, mind was blank.
- Consciousness never becomes absent, It is ever present.

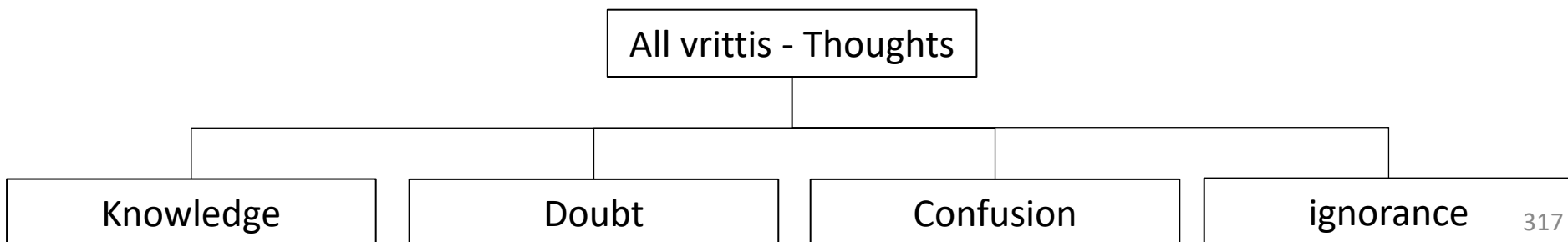
- Even in Pralayam, Consciousness is present
- Atma illumines external world

c) **Buddhi Jad vritti sad Bhavam :**

- In waking, dream - Mind is there, Presence of mind I know.
- I know my mind, thoughts arising in the mind, emotions rising in the mind.



- All this I know
- I = Consciousness principle, because of its presence, makes mind known and thoughts also known
- Buddhi = Mano buddhi, Chitta Ahamkara - Antahkaranam.



- Sad Bhavam = Their presence
- Mind and thoughts present in Jagrat and Svapna
- Yaha Atma Vijanati - Knows not by action of knowing, but by mere presence, it knows.

Deep Sleep :

- Mind resolves, thoughts resolve, only Karana Shariram is there, passive state, dormant state.
- Blank state, mind and minds thoughts absent (Buddhi Abhavam and tad vritti Abhavam)
- Atma vijanati, Atma knows
- What is that Atma?

d) Aham Aham iti Yaha Vijanati - Aham Atma vijanati :

- Don't say 'Atma knows the sleep state'
- We say, I know the sleep state
- I am aware of sleep state, aware of blankness, the meaning of the word I = Atma
- We refer to Atma, without knowing it is Atma.

“ I “ am aware :

- I = Atma Yaha Vijanati Ayam, saha Atma Bhavati
- According to Vedanta, my real nature is Non-changing consciousness, who am aware of changing, Body, Mind, world, knowledge.
- All I reveal by my mere presence.

5 Capsules of Vedanta :

- By my mere presence, I give life to the body.
- Through the body, I experience the entire, Universe, by my mere presence.
- Aham Atma Asmi
- I use Anatma to say that but I am not Anatma.

Verse 37 :

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।
यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ 127 ॥

*yah paśyati svayaṁ sarvaṁ yaṁ na paśyati kaścana |
yaścetayati buddhyādi na tadyaṁ cetayatyayam || 127||*

That which sees all but which no one can see; That which illumines the intellect etc., but which they cannot illumine, That is the —Self||.[Verse 127]

- i) Yaha pashyati
- ii) Yam na Pashyati
- iii) Yaha Chetayati
- iv) Yam na Chetayati

What is Atma?

- Atma is that consciousness Principle.

a) Yaha Svayam Sarvam Pashyati :

- I Atma am that consciousness Principle which perceives, experiences, knows by mere presence.

Atma perceives

Inside world first emotions,
knowledge

- See Spectacles first in front of eyes
- See proximate Anatma, Sharira Trayam first
- Closer Anatma = Body / Mind

Outside world Perceived through
inside world

- Through Spectacles see world
- See world through Sharira Trayam
- Remote Anatma

- Therefore I see everything as Atma by my mere presence.
- I = Changeless, all pervading eternal, consciousness

Who sees the consciousness?

- Nobody can see consciousness or objectify the consciousness
- Consciousness is available only for being As subject, I

b) Yam Atmanam Kashchna Na Pashyati :

- this Atma, nobody can see
- Can God see Atma, no

- God is seer Atma, Never seen Anatma.

Brihadaranyaka Upanishad :

तद्वा एतदक्षरं गार्ग्यदृष्टं
द्रष्टृ, अश्रुतं श्रोतृ,
अमतं मन्तृ, अविज्ञातं विज्ञातृ;
नान्यदतोऽस्ति द्रष्टृ,
नान्यदतोऽस्ति श्रोतृ,
नान्यदतोऽस्ति मन्तृ,
नान्यदतोऽस्ति विज्ञातृ;
एतस्मिन्नु खल्वक्षरे
गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam
draṣṭṛ, aśrutam śrotṛ,
amataṁ manṭṛ, avijñātaṁ vijñāṭṛ;
nānyadato'sti draṣṭṛ,
nānyadato'sti śrotṛ,
nānyadato'sti manṭṛ,
nānyadato'sti vijñāṭṛ;
etasminnu khalvakśare
gārgyākāśa otaśca protaśceti || 11 ||

This Immutable, O Gārgī, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gārgī, is the (unmanifested) ether pervaded. [3 - 8 - 11]

- Never seen - Ever seer
- Never heard - Ever hearer
 - Unseen - Seer
 - Unsmelt - Smaller
 - Unthought - Thinker

- Atma is ever the subject, never the object
- If Atma can never be known, objectified, What is the proof - Atma exists?
- The very known is possible, The presence of known is possible only because of the knower, Atma.
- Presence of known = Proof of knower “ I” Atma

Example :

- Camera takes picture of beings and objects
- Photographing camera never comes in the picture

What is the proof of camera?

- Every photograph is the proof of camera
- Don't require separate proof (photo Enough)
- Entire objectified world is proof that I consciousness am there.
- It is self proven as “I” am
- Yaha Pashyam Svayam Sarvam Pashyati, Yaha Kashchana Na Pashyati

c) Yaha Budyadhi Chetayati :

- Same Atma consciousness enlivens - Chit - Dhatu - Chetayati
- Makes inert Anatma into sentient Anatma by lending consciousness to the Anatma.
- Anatma borrows consciousness
- Borrowed consciousness is called Chidabasa or chit Pratibimba.

- I lend Chidabasa to Body / mind complex, Because of reflection Body / Mind has become sentient.

Example :

- Hand bright by itself
- Light illumines hand

Darkroom	Lighted room
- Hand not bright	- Hand has borrowed light - Reflects light

Light	I Consciousness
Illumines everything	Enlivens Jada Mind, Body, World

- Buddhi Adhi = Sukshma Shariram, Sthula, Karana Shariram.
= Anatma
- Consciousness enlivens Anatma
- Atma enlivens Anatma.

Who enlivens Atma?

- Atma gets consciousness from where?
- Atma never enlivened by anything
- Atma is of the nature of consciousness itself.

Don't Say :

- Conscious Atma (Adjective)
- Conscious adjective used only for Anatma
- Anatma borrows consciousness and hence, we use the word conscious for Anatma.
- Body, mind is conscious, means it has borrowed consciousness

Don't say :

- Atma is conscious means it has borrowed.

Anatma	Atma
- Becomes conscious	- Never becomes Conscious - Atma is consciousness

- Atma being consciousness, it never becomes conscious by borrowing consciousness.
- Nothing needs to illumine, enliven the Atma

d) :

Yam	Tatu Na Chetayati
Atmanam	Buddhi, Adhi Anatma

- Anatma like Buddhi does not enliven Atma.

Light	Hand
Illumines hand	Does not illumine light, hand need not illumine light, is self luminous

Light	Atma
- illumines anatma	- Does not illumine Atma - Need not illumine Atma - it is self luminous

e) Na Tad Chetayat Ayam Atma :

- Correlative of 4 Yaha
- Yaha Sarvam Pashyati, Ayam Atma Bavati
- Yaha kashchana na Pashyati, Ayam Atma Bavati (This is the Atma)
- Add 4 times Ayam Atma Bhavati..

Verse 38 :

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135 ॥

*prakṛtīvikṛtibhinnaḥ śuddhabodhasvabhāvaḥ
sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ |
vilasati paramātmā jāgradādiṣvavasthā-
svahamahamiti sāksātsākṣirūpeṇa buddheḥ || 135 ||*

Different from primordial nature (prakriti) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. [Verse 135]

- Brilliant sloka
- Can extract every fundamental principle of Vedanta from this capsule sloka.
- Main sentence

a) Paramatma Vilasati :

- Paramatma is evident all the time
- Anatma is evident during Jagrat, it becomes Non-evident in Swapna and Sushupti and vice-versa.
- When I look at A, B is not evident.
- In and through all of them Atma is evident, without us separately working for it.
- I am, I am...
- I am seeking form, Form comes, sound goes.
- Sound comes, form goes.

What I am objectifying	'I' Never come and go
- Comes and goes	- 'I am' always there - No Effort required

- Morning I was not there, 10 years ago I was there, I know without effort.
- That which is effortlessly evident is Atma
- That Atma is called Jivatma by ignorant, it is called Paramatma by Shastra.
- Consciousness principle, Paramatma, Vilasati, Shines, always evident.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuitively in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.
[Chapter 2 Verse 4]

How to see the Paramatma?

- Meditate? Go to Nirvikalpaka Samadhi, to recognise Paramatma?
- Aham, Aham iti, as I am, I am, I am is always evident.
- In the form of self awareness, it is evident.

Light is evident - When?

- Read 1st line because of light.
- Light alone makes whole page evident
- Lines evident at different times.

- I am consciousness is evident all the time.
- I have got happiness, Sorrow, worry, anger, desire.
- Consciousness makes happiness, Sorrow evident.

- I Atma, evident, no special Occasion required

Occasion :

- When Guru tells shishya, it is evident, may you turn your attention to ever evident 'I'

- Turning attention is the time when you recognise, the ever evident one.

- But it is available, all the time
- Turning the attention is Mahavakya Upadesa.

- Tatu Tvam Asi...

- Ever evident consciousness is the real 'I' not the body or mind.

- I have to know it here and now, at time of Vedanta Sravanam, not in Nirvikalpa Samadhi.
- I have to claim the Atma

- Paramatma, Aham Aham iti Vilasati - Mahavakyam

- Vishesana Lasati Prakashate
- All other lines are description of Atma
- Every adjective is Brilliant.

b) Shuddha Bodha Svabavaha :

- Svabavaha = Svarupam
- I the Atma am of the nature of Bodhaha, Chaitanyam, Consciousness
- 5 Featured consciousness should quickly run
- It should be in your Sub-conscious mind

What type of consciousness?

Atma	Anatma
- Shuddha - ever pure	- Body - Never pure - Take bath - Sweat comes - Fog yourself with perfumes

Important thing to note :

- Consciousness pervades the body all the time
- Body is impure - Impurity of body does not contaminate consciousness
- Consciousness never becomes foul-smelling
- I am ever pure Atma, in all 3 periods of time
- Purification through Karma Yoga for mind - Anatma
- Need pure mind to know I am ever pure Atma.
- Purification is for knowing but not for Atma to become pure.

- Sadhana Chatustaya Sampatti = Required for Jnanam not for moksha, because moksha is my nature.
- To know this I require a pure mind
- Shuddha Bodha Svabhava - I am nature of pure consciousness
- What type of consciousness?

c) Prakriti Vikriti Binnaha :

Prakirti	Vikriti
<ul style="list-style-type: none"> - Karanam - Micro Karana Shariram, Karana Prapancha - Maya 	<ul style="list-style-type: none"> - Karyam - Micro Sukshma Shariram, Prapancha, Sthula Sharira Prapancha, is Vikriti

Maya = Karana Prapancha :

- Includes Avidya
- Karana Shariram.

I am different

From the Universe

- Karyam
- Vikriti, Matter
- Body, Mind thoughts Blankness in sleep state
- Entire changing Anatma, inert
- Effectual matter

From the cause of Universe

- Karanam
- Prakriti
- Inert, Matter Maya causal Matter

- I am Karya - Karana - Vilakshana Chaitanyam Asmi

- I am the Consciousness which is beyond cause and effect - Prakriti - Vikriti - Binna
- If we assimilate these verses, we cannot work for moksha.

- Moment I claim, I am Chaitanyam, I am Nitya Mukta
- Moksha is my nature

What Sadhana are you doing?

- I feel like smiling!
- I already know I am ever free Chaitanyam.

- As clarity increases, I learn to claim moksha, My expectation of moksha as future event will gradually recede.

- No questioning of postponing moksha to next Janma.
- No moksha this birth, but in next birth, you should be my Guru is an insult to the Guru.
- Expectation of a result = ignorance
- Expectation will go away as even as we assimilate these powerful verses.

Revision - Verse 38 :

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135 ॥

*prakṛtīvikṛtibhinnah śuddhabodhasvabhāvaḥ
sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ |
vilasati paramātmā jāgradādiṣvavasthā-
svahamahamiti sākṣātsākṣirūpeṇa buddheḥ || 135 ||*

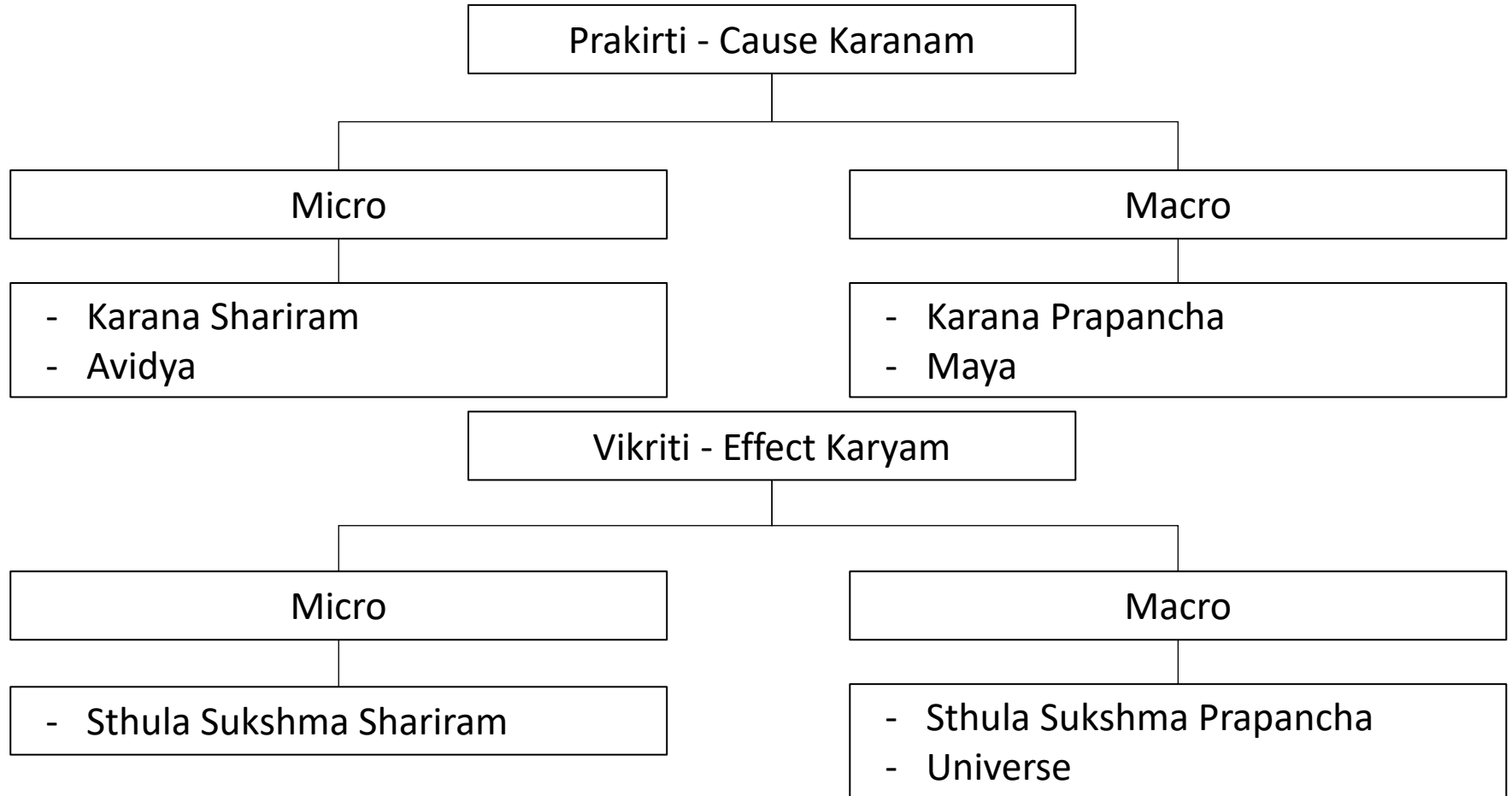
Different from primordial nature (prakriti) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. [Verse 135]

- From Verse 34 to 38 - Atma swarupam
- Our real nature

a) Shuddha Bodha Svabhava :

- Real I of nature of pure consciousness
- Pure means not connected to Body - Mind - intellect / Universe - Matter principle and it does not have any impurity also.
- Remember 5 features of consciousness.

b) Prakirti - Vikriti Binna Atma :



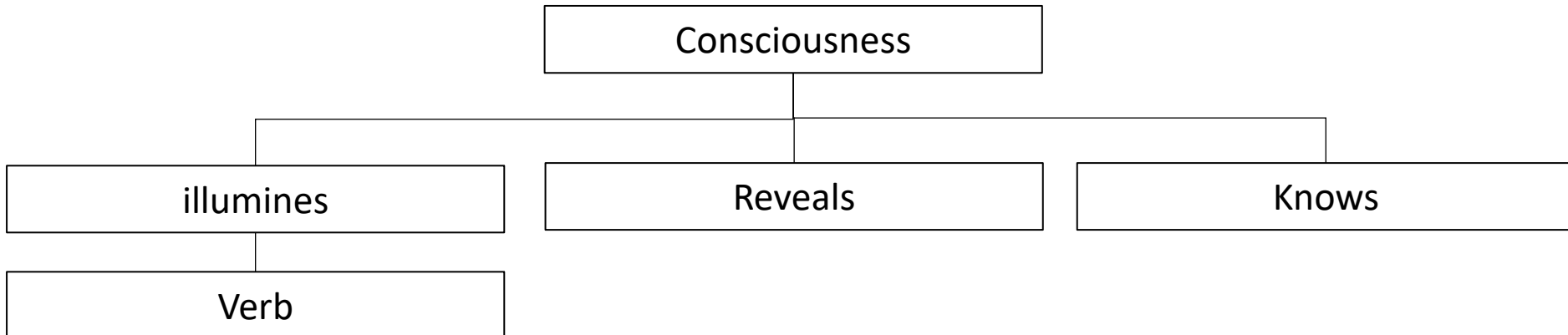
- Causal universe - Product
- Energy All matter in subtle or gross form
- Before arrival of matter and energy they were in Maya form.
- Maya also is matter, inert in nature
- I am not inert Prakriti or Vikriti also

- I am consciousness principle
- I am not a conscious principle

2nd Line :

c) Sad Asad idam Ashesham Bhashyam :

- As one consciousness principle, I illumine the entire universe.
- Through my physical body and mind, I illumine world around me
- Same consciousness is there in all living beings and celestial beings.
- Celestial being illumines celestial world.
- Through infinite bodies, one consciousness illumines entire universe.
- Aseham - Everything within and without, it illumines all



- Not by action but by presence.

Sat	Asatu
<ul style="list-style-type: none"> - Tangible, Visible - Fire, water, earth 	<ul style="list-style-type: none"> - Amurtha Prapancha - Intangible world, invisible - Emotions, concepts, ideas <p>Akasha vayu</p>

- Aresham = without exception
- I - Atma - Paramatma illumine

d) Nirvishesha :

- Since illumination not action, there is no fluctuation in the illumination.
- Power - Bulb bright / Dull - No dull, Bright consciousness
- I feel dull, sleepy - it belongs to the mind
- Chaitanyam = Nirvishesha
 - = No additional decreasing or increasing features
 - = uniform = Paramatma = I
- It shines, self revealing evident, no instrument to reveal consciousness
- Instruments are revealed by consciousness
- It independently shines - Vilasati in all states of experience.

e) Sakshat :

- Aparokshataya, self evidently, without requiring any Pramanam.

Sushupti :

- Mind is dormant
- Mind is blank
- Darkness, blankness of Sushupti, consciousness reveals
- I can't claim that in Sushupti gross mind is dormant.
- After waking up, I say, I slept well because I - Consciousness was there in Sushupti also.

f) Aham Aham iti :

- Brahman is available only in the form of 'I'
- No other Brahman knowledge or Brahman experience.
- Claiming I am Brahman alone is called Brahman experience, knowledge.
- I - Alone is available, but not as Brahman experience

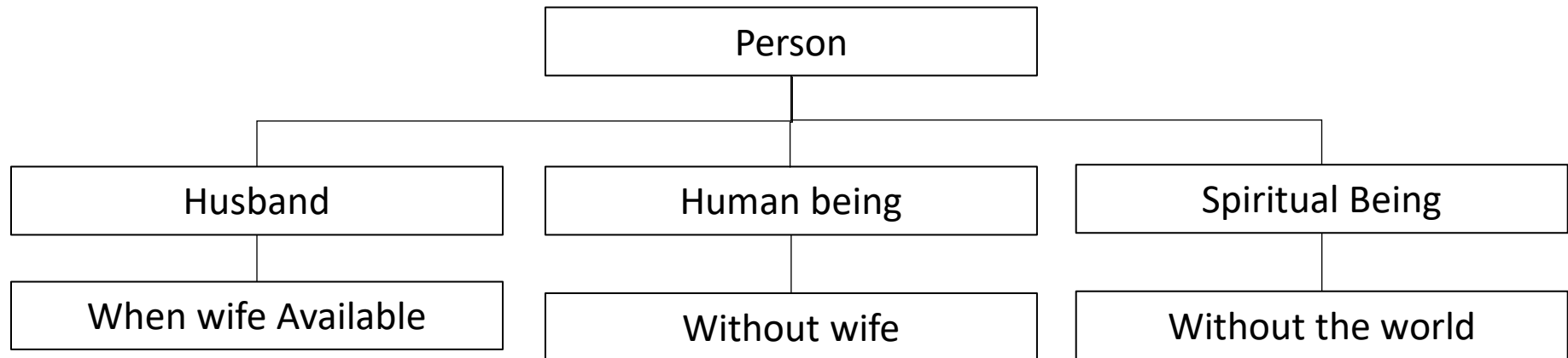
g) Avishayi Traya :

- Not as Vishaya Rupa

h) Sakshi rupena :

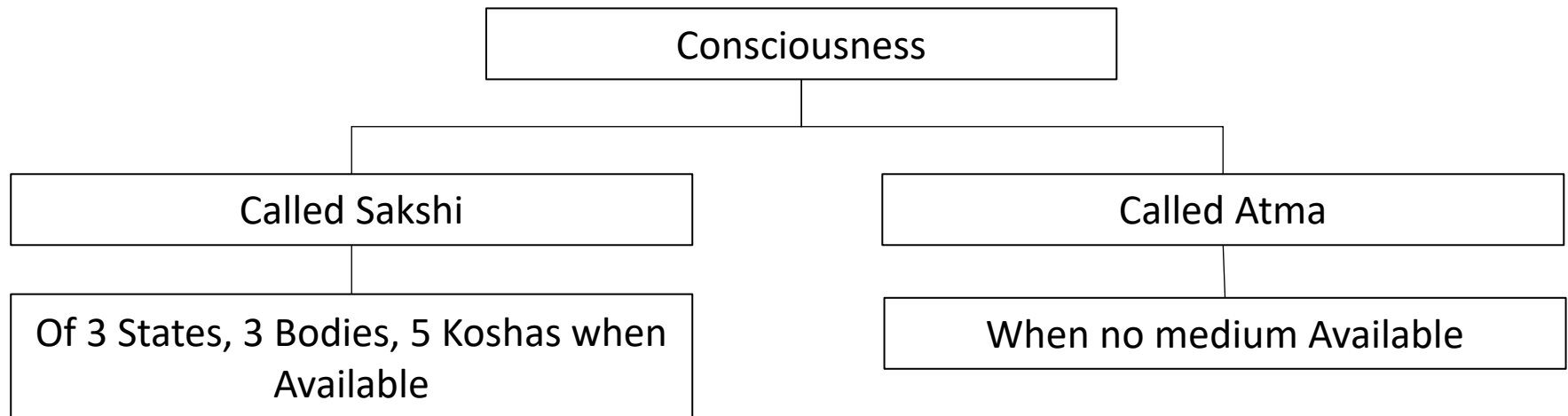
- I is called Sakshi.

Atma	When Anatma is Negated
<ul style="list-style-type: none"> - Proximity of Anatma - Called Sakshi - Passive knower 	<ul style="list-style-type: none"> - Sakshi loses its name - Sakshi, is called Atma - it is called Non-knower



i) Sakshi Buddehe :

- Consciousness is witness of the Mind, also 3 States of Mind (Avastha Traya Sakshi)



Mentioned in Verse 35 (Revision) :

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ 125 ॥

asti kaścitsvayaṁ nityamahampratyaṃyalaṃbanaḥ |
avasthātrayaśākṣī sanpañcakōśavilakṣaṇaḥ || 125 ||

Something there is, the Absolute Entity, the eternal substratum for the experience of ego-sense. It is the Witness of the three states and is distinct from all the five sheaths. [Verse 125]

2 Question's Answered

5th

What is Anatma

6th

What is Atma

- With help of 2 Answers, we answer all other questions

Question No 1 : What is Human Bondage?

Verse 39 :

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः

प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।

येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या

पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ 137 ॥

atrānātmanyahamiti matirbandha eṣo'sya puṁsaḥ

prāpto'jñānājjananamaranākṣēśasampātahetuḥ |

yenaivāyaṁ vapuridamasatsatyamityātmabuddhyā

puṣyatyukṣatyavati viṣayaistantubhiḥ kōśakṛdvat || 137 ||

Due to ignorance, a person identifies the Self with not-Self. This is the bondage and brings in its wake the miseries of birth and death. Through this, one considers the unreal body as real, identifies with it and nourishes, bathes and preserves it with the help of sense-objects. Thereby, one becomes bound like the silk-worm in its cocoon woven by its own threads.
[Verse 137]

- Ko Nama Bandaha.... Shastric technical word
- Understand Bandah first to know Moksha (Liberation, freedom)
- Is it freedom from body, family, corona virus?

Definition of bondage :

- Can know only if I know Atma, Anatma.
- I am Atma, Consciousness principle
- Body - Mind is Anatma inert principle
- To know definition of bondage I should know Atma and Anatma well
- Bondage

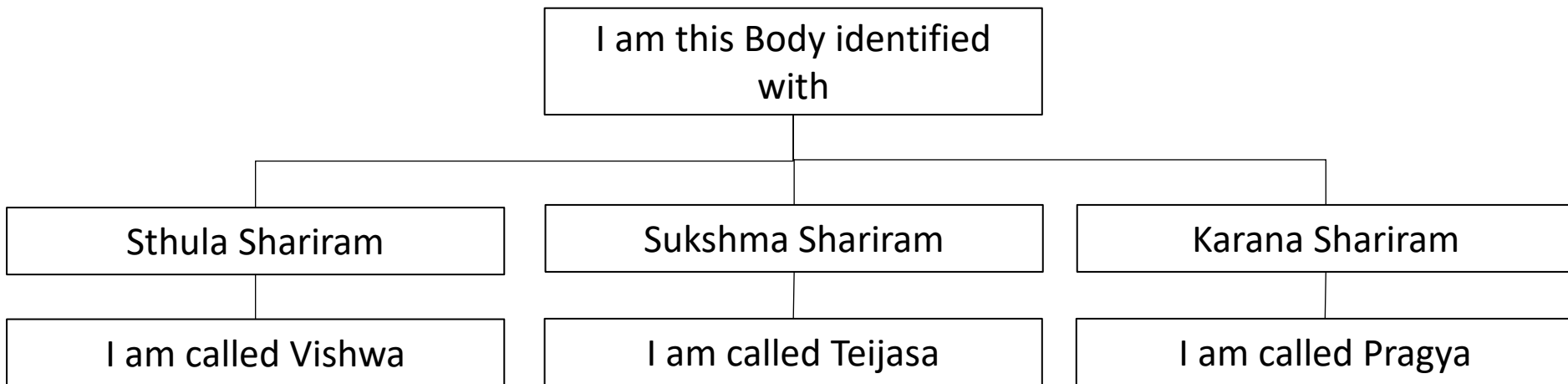
a) Astra Anatma Aham iti Matihi :

- This 3 fold body from Shastric angle is Anatma
- 3 Sharirams are costumes
- I am behind body, mind complex, Observer, Sakshi, who is eternal, all pervading.
- This is my nature - instead of claiming I am immortal, if I claim I am finite, mortal, material body, which I am not, and if I claim, that false claim is called bondage.

- Body is not bondage, identification with body is called bondage.
- Deha Abhimanaha is Bandhah
- Bondage is an intellectual problem → Intellect concluding - I am the body.

Atra Anatmani :

- In this intimate Anatma, we make a Mistake.
- In Sthula, Sukshma, Karana Shariram, Aham iti Matihi



- 3 fold - false I = Ahamkara = Jivatma
- Jivatma is created by the intellect by its Misconception.

Deha Abhimanaha - 2 Fold

Samanya Abhimana

- Is born because of Prarabda karma
- Through Prarabda Karma, I am Associated with Karana, Sukshma, Sthula Shariram
- Karma based identification is Universal, natural
- Whatever happens in this body alone I am aware of
- I feel hunger, experience of Biological pain, is Samanya Abhimana
- I can never avoid bodily feelings even if I become Jnani
- This Dehatma Abhimana, we can't deal by Shastric study
- Animals have Samanya Abhimana

Visesha Abhimana intellectual conclusion

- I am the Body
- Unique to human being
- Because of thinking faculty, everyone Asks - who am I
- He concludes I am the Body
- Visehsa Abhimana called Bandaha
- Through self knowledge Aim to remove intellectual conclusion – Aham iti Matihi
- Matihi is intellectual false conclusion
- Bandaha Bavati
- Self Misconception

b) Eshaha Bandaha Asya Pumsaha Agyanat Praptaha :

- This misconception has come into existence because of self ignorance.
- Agyanam is case of Adhyasa or Abhimana
- Intellectual problem

Esha :

- This bondage

Pumsaha :

- For human being Agyanat Praptaha...

Ignorance :

- I use the body / Mind
- I am not the body / Mind

- Using the body mind not a problem, Concluding - I am the body - Mind is the problem.

- Mind is a blessing, using mind not a problem
- Let there be mind and thoughts

- Body and mind are given by God for enjoying my glory.

- I should be indebted to body because only when I am in the body I can claim Aham Brahma Asmi.
- Therefore Jeevan Mukti wonderful

- In Videha Mukti, I become one with Brahman.
- As Ishvara, I claim I am one with Brahman.

Either there should be

Ishvara Shariram

Jeeva Shariram

- If no body, I can't claim I am Brahman.
- Body is a blessing as long as I use the body to claim my real nature.
- The moment I ignore my nature, body becomes a bondage.
- Agyanat Praptaha Bandaha...

c) Eshaha Janana Marana Klesha Sampadaya Hetuh :

- Once I conclude I am the body, huge samsara begins.
- Body is associated with Prarabda karma
- Once I am an individual living being, I can never claim, I am free because I am born with huge baggage of Prarabda karma.
- I am given freewill but this freewill have to continuously fight.
- Life long boxing match between My freewill and the Prarabdam of the body.
- Fate - Free will, boxing match
- From birth - if body fits, Prarabda favourable
- Congenital disease, accept as fate of the body.

Unfair Match :

- Prarabdam = Adrishtam = Invisible
- Prarabdam can see the body, I cannot see Prarabdam.
- Healthy - Sick... Nothing I can know, predict.
- One day I wish, one day Prarabda
- Life series of fights, life of insecurity, anxiety, unpredictability, uncomfortable.
- I want things to be predicable.
- Then we feel, we are in charge
- Unpredictable makes us uneasy

Virus - How long? Each one speculates :

- Makes mind uncomfortable with psychological problems
- As individual, I have to fight Prarabda with extended family, Ahamkara extends to Mamakara.
- Children's problem Pre-occupy our mind
- Worry, anxiety, insecurity, life of misery begins
- 1st One : As physical body, I am subject to birth and death.

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- I transcend birth and death but that is not my conclusion now.
- I Celebrate birthdays, cut cake 60th - 70th Shatabhishekam - Death, Separation, birth death, in between problems.

I fall in this Cycle, born of
insecurity I am

Sthula Identification

Sukshma Identification

Next Srishti worry as Karana
Shariram

Worry about this Janma

Worry about next Janma

- All worry because of intellectual problem.

Worry	Problem
Emotional	Intellectual

c) Janana Marana Klesha :

- Birth - Death - Troubles

d) Sampatah Hetuhu :

- Bondage is cause for all insecurity
- Mrutyorbibheshi kim mudha bhitam munchati vai yamah... Ajatam naiva grhnati kuru yatnamajanmani...
- Oh confused fool, you are afraid of old age, disease, death - Yama?
- Scared or not, he will catch you... Fear will not leave you and you will not solve the problem.

Yama :

- Ajatam Neiva Grinnati, kuru Yatnam Ajanmani...
- The one who is unborn, Yama can't catch.

Gita - Chapter 2 :

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca ।
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

- One who is born, will die, Longevity increased but not eternal.

Direction of effort :

- Work for birthlessness
- It is possible only by enquiry = who am I?
- Will know, I am birthless Atma

Moment I claim : Mandukya Upanishad :

अजमनिद्रमस्वप्नं प्रभातं भवति स्वयम् ।

सकृद्विभातो ह्येवैष धर्म धातुस्वभावतः ॥ ८१ ॥

ajamanidramasvapnam prabhātaṁ bhavati svayam |

sakṛdvibhāto hyevaiṣa dharma dhātusvabhāvataḥ || 81 ||

The Self which is free from birth and which is free from 'Sleep' and dream reveals itself by itself; for this Self, in its very nature, is ever-luminous. [4 - K - 81]

- I am ever unborn Atma, show thumb to Yama Dharma Raja... He will run away, Dakshinamurthy faces southern direction.

South	Jnani
<ul style="list-style-type: none">- Presided by Yama- Don't do Namaskara facing south	<ul style="list-style-type: none">- Happily face south- You can take the body away, not me away

d) Yena Bandhena Eva :

- Because of this bondage alone
- This ignorant person

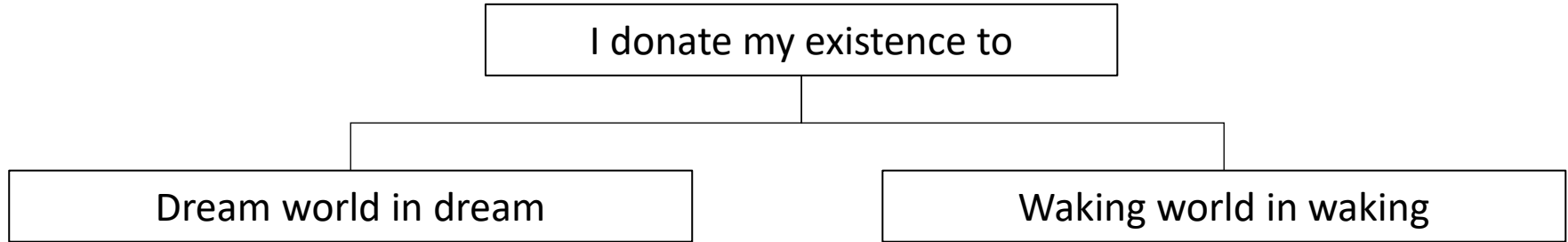
e) Idam Vapuhu Satyam iti Manute :

- Ignorant takes this body to be reality

f) Satyam Manute :

- 1st Conclusion = body is real
- Maya has projected, unreal world, Similar to dream
- Moment we enter the world and identify with the body and become part of dream world, we become dreamer identified with this body.
- For a dreamer, dream is not dream in dream
- For a waker, waking is not dream in waking
- Dreamer swears, dream body, world is real
- As long as we are in spiritual sleep, we are going to falsely conclude, this body is Satyam.
- Idam Vapuhu Satyam iti Manyate... Even though body is Asatu, Mithya.
- Like dream, waking, appears real during Self ignorance.
- It is understood as unreal, it is Experienceable, Its existence is borrowed from me.
- I don't stop to experience the world.

- Jnani experiences the world, but Understands isness of the world, he has donated.



Blunder No 1 :

- Even though body is Mithya, I take it as Satyam.

G) Blunder No 2 :

- Looks upon this body as himself
- Moment I mistake body as myself, all the body's problems - Continuous fight with Prarabda.
- Life mixed bag, happy now, unhappy next moment
- My biography always mixed one
- When happy, unhappy, inside is stored Victories and failures, Any Vasana can come.
- Smiling face - Gloomy face
- Mind given to moods
- Caught in an emotional turmoil

H) Satyam iti Manyante - Tena Yeva Atma Buddhya :

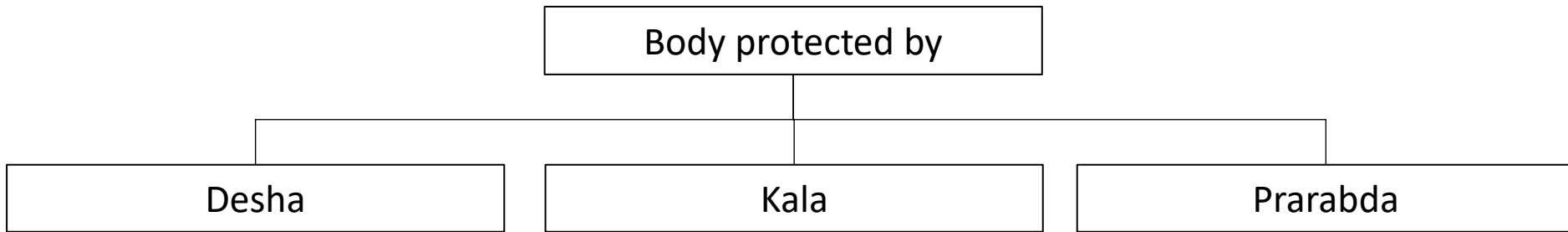
- Mistaking mind as Atma, Atma Abhimana.
- Once I take myself as body, protecting, preserving body becomes top priority.

I) Pushyati :

- How to care for eye lids, nose, Cheeks, teeth, texture of skin, nutritionist.
- Preventive medicine, Master check up
- Body in huge worry Pushyati - Nourishing

J) Yushati - Bathing, cleaning body :

- Lotions, smear body to protect body.



- Polluted city - Body reacts
- Season affects body
- Prarabda - Affects body

K) Avati :

- Protect from being paranoid
- Go out, paranoid
- What disease will come Insurance - All the time anxious

L) Ukshati :

- To purify.

M) Google :

- Shows condition of body

N) Vishayati :

- With so many doctors, food supplement, carrying items
- Nourishes and preserves body
- Look 30 at 80th Year
- Wrinkles covered by powder
- Silk worm protects itself by weaving silken threads around itself
- Weaves cocoon to protect
- Thinking it will protect
- Cocoon becomes enemy, silk, valuable, human being wants silk.
- If silk worm comes out, silk will break
- To get continuous thread, kill the insect and take out.
- Millions of silk worms dropped in boiling Cauldron of water.
- Killed instantly, Maha cruelty, Himsa
- We wear silk clothes by killing silk worms
- What is thought to be protection, Becomes enemy
- Many things we do, we think it is self protection but that causes disease.
- Hospital causing disease, treatment causes diseases.

o) Tantubhih - Kosa Kralu :

- Silk worm caught in cocoon, which was supposed to protect.

- Human being was supposed to be protected by body.
- Body intrinsically is insecure
- Jnani understands that, does not ignore death
- Body is subject to old age, death, accepts fact.

Gita - Chapter 2 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- Learn to go through objectively, Stand aloof, It is possible only if I know , I am user of the body, I am consciousness.
- Not knowing this fact, human being is permanently paranoid, this is Samsara.

Bondage :

- Deha Abhimana
- Body identification = Samsara

Lecture 18

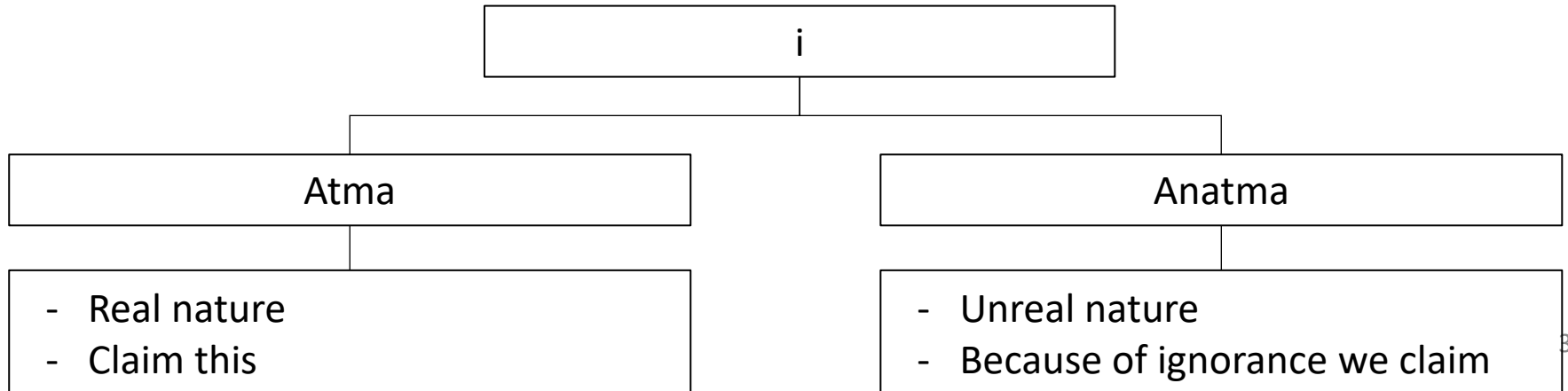
Revision - Verse 38 :

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135 ॥

*prakṛtivyikṛtibhinnaḥ śuddhabodhasvabhāvaḥ
sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ |
vilasati paramātmā jāgradādiṣvavasthā-
svahamahamiti sākṣātsākṣirūpeṇa buddheḥ || 135 ||*

Different from primordial nature (prakriti) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. [Verse 135]

- Atma definition concludes, ignored by individual.
- Shuddha Bodha Svarupa, Svabavaha
- Atma is of Nature of Pure consciousness.



- We become temporary Jivatma and Suffer samsara because of ignorance of Atma.
- Question No 5 - Ko Sava, Anatma

No 6 - Paramaha Kaha Atma

No 1 - Ko Nama Bandaha?

Revision - Verse 39 : Ko Nama Bandaha

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः
प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।
येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या
पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ 137 ॥

*atrānātmanyahamiti matirbandha eṣo'sya puṁsaḥ
prāpto 'jñānājjananamarāṇakleśasampātabetuh |
yenaivāyaṁ vapuridamasatsatyamityātmabuddhyā
puṣyatyukṣatyavati viṣayaistantubhiḥ kośakṛdvat || 137||*

Due to ignorance, a person identifies the Self with not-Self. This is the bondage and brings in its wake the miseries of birth and death. Through this, one considers the unreal body as real, identifies with it and nourishes, bathes and preserves it with the help of sense-objects. Thereby, one becomes bound like the silk-worm in its cocoon woven by its own threads.
[Verse 137]

What is bondage?

- Wrong intellectual conclusion about myself = self misconception
- Mistaking temporary Anatma as my real self
- Physical body = Grossest identified with that, struggle throughout life to make it immortal.

- My essential nature as Atma is immortal, forgotten.
- Mortality I can't accept
- We try to safeguard the body and life becomes struggle in the wrong direction, I fail miserably.
- Deha Abhimana makes me a Jivatma, Ahamkara = Bondage.

Verse 40 :

अखण्डनित्याद्वयबोधशक्त्या
स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा
तमोमयी राहुरिवार्कबिम्बम् ॥ 139 ॥

*akhaṇḍanityādvayabodhaśaktyā
sphurantamātmāmananantavaibhavam |
samāvṛṇotyāvṛtiśaktireṣā
tamomayī rāhurivārkabimbam || 139 ||*

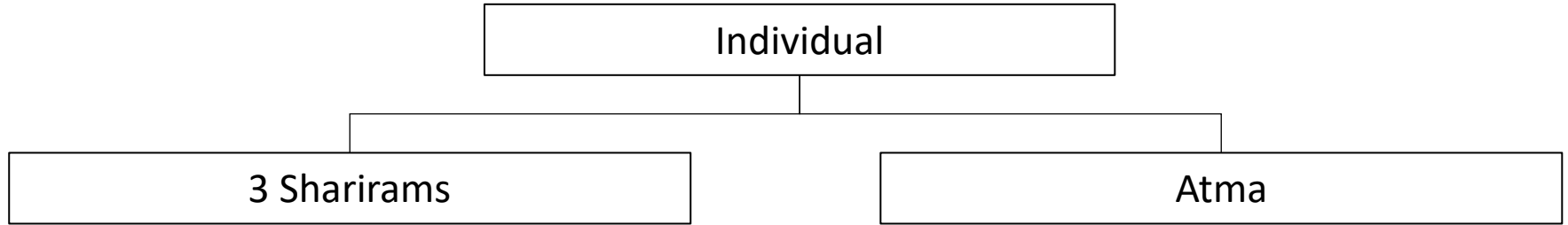
The veiling power, whose nature is ignorance, covers the Self whose glories are infinite, which is Indivisible, Eternal, and One-without-a-second, just as Rahu covers the sun during a solar eclipse. [Verse 139]

Katham Esha Agathaha? (Question no 2)

- 3 Verses - 40, 41, 42

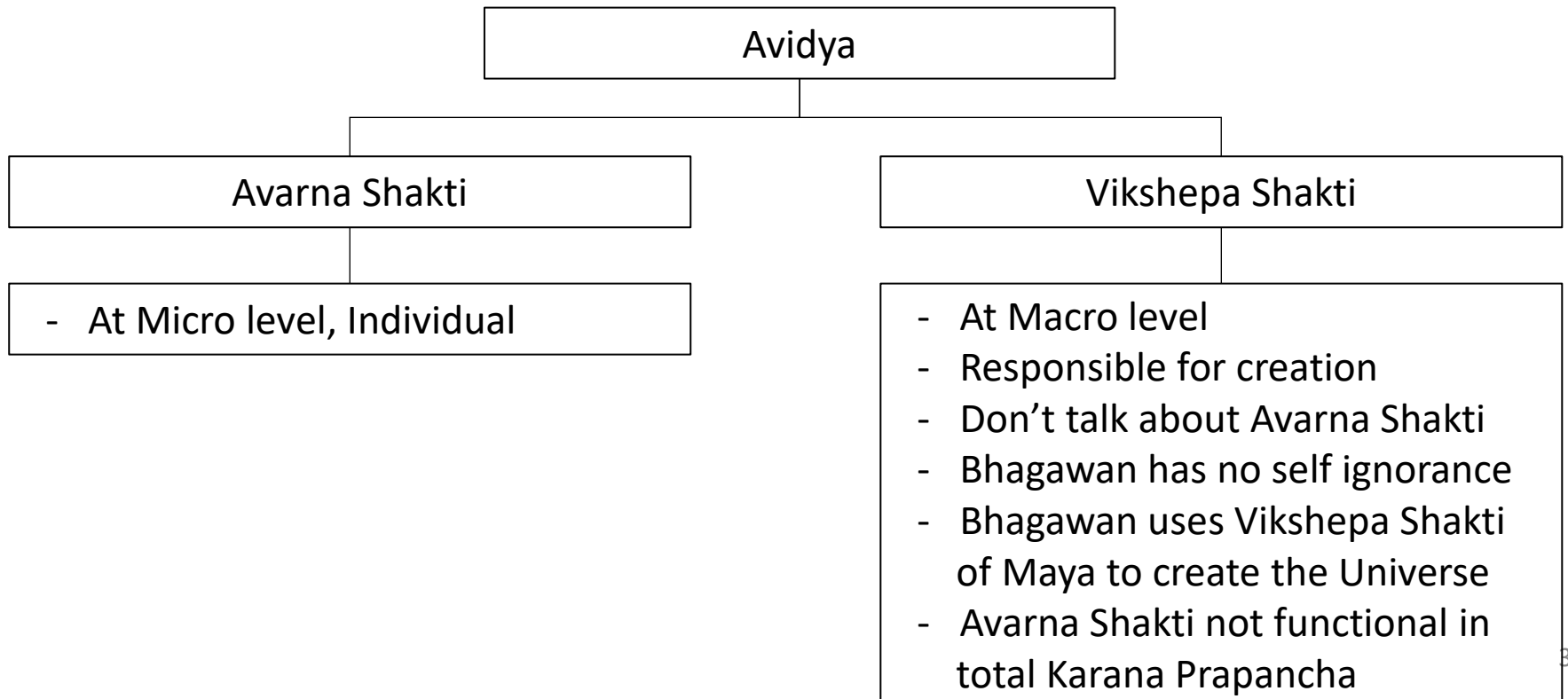
a) Eshaha :

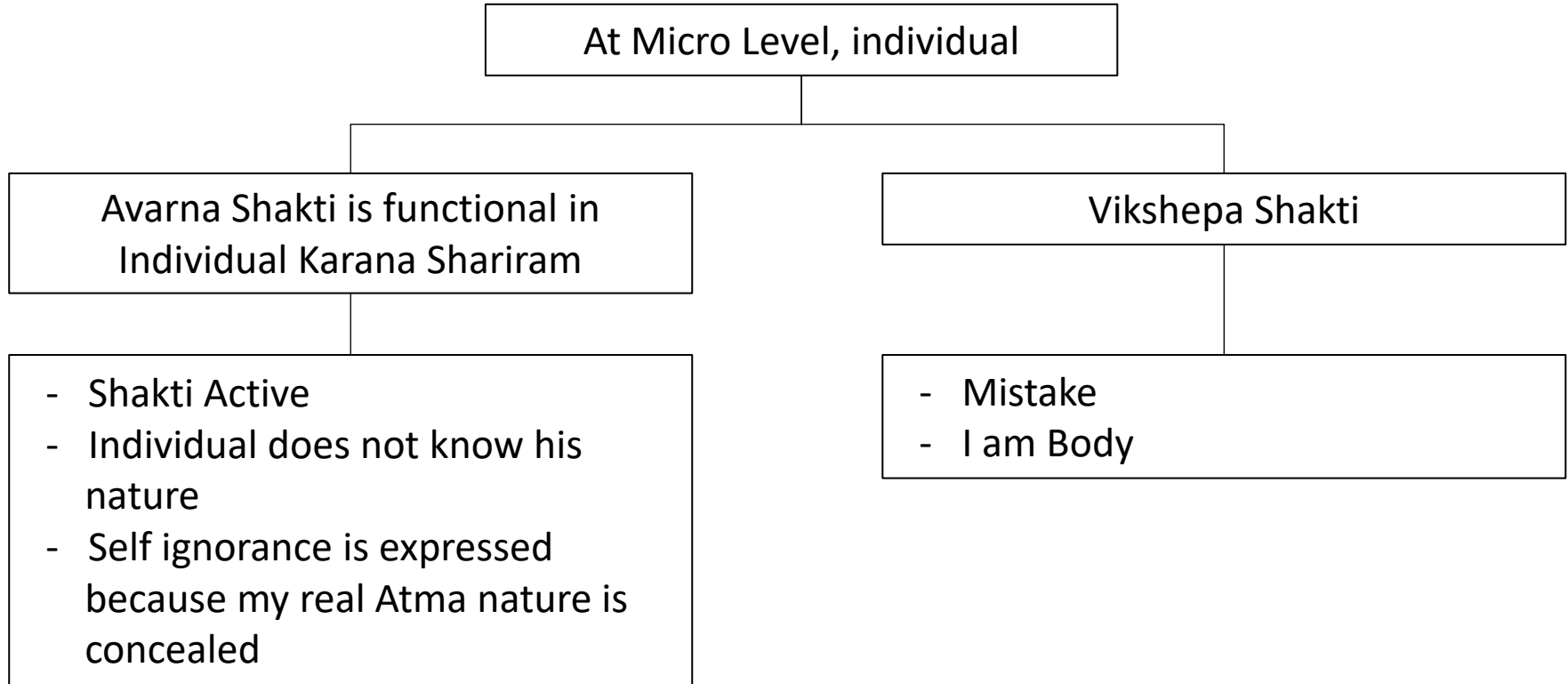
- How human bondage has come into existence? So that I can take remedy.
- Foundation of Vedanta in 3 Verses.



Karana Shariram :

- Shakti / Avyaktam / Maya / Moola Avidya / Prakrti.
- Longest
- Holds Sanchita
- Fundamental personality of Jiva





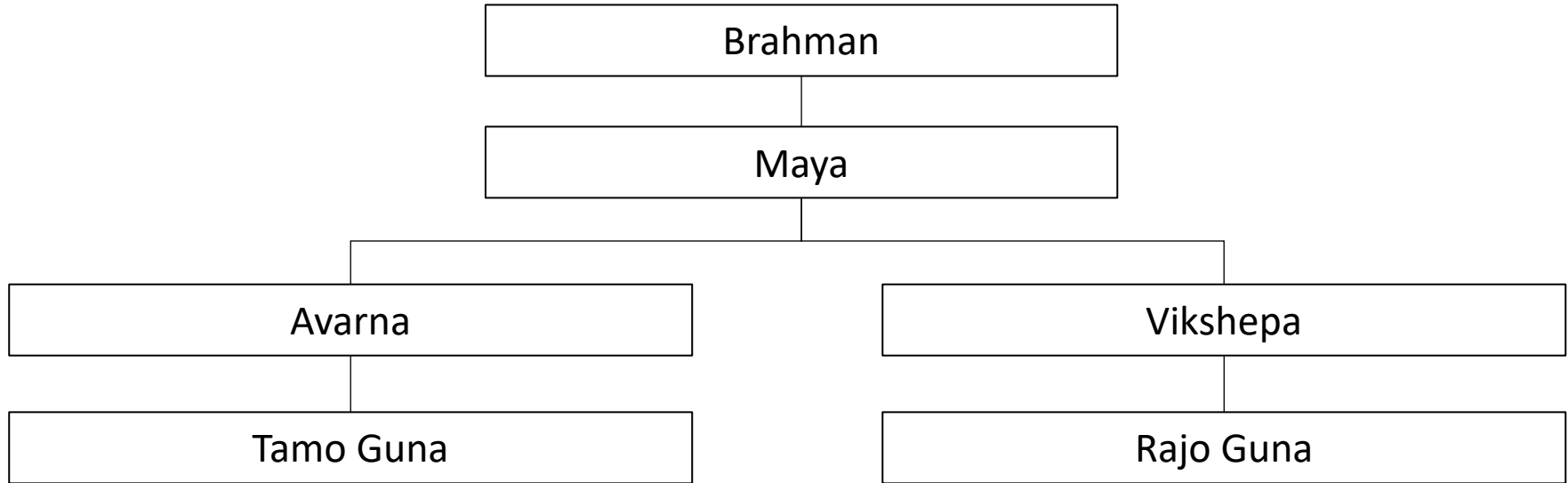
- Any ignorance leads to false conclusion, Mistake.

This Mistake is :

- I am the body, mind complex
- Karana Sharirams (Avarna Shakti and Vikshepa Shakti) = Cause of Bondage
- There is a conspiracy between 2 forces at individual level.

Which one is operational first?

- Avarna Shakti - Concealing power (Tamo Guna)
- Then Vikshepa Shakti - Rajo Guna takes over.



- 2 Gunas conspire and put human being into the Ditch of Samsara.
- Sattva provision is there, saving grace, gives me knowledge and liberates me from, Self ignorance and human bondage.

b) Esha Avarna Shakti :

- Moola Avidya Karana Shariram is Tamo Mayi, Avarna Shakti.
- Expression of Tamo Guna which belongs to moola avidya, Maya.
- Tamo Mayi - Esha - Intimately available in deep sleep state
- We are intensely experiencing Avarna Shakti in deep sleep.
- During sleep the Vikshepa Shakti, projection power is not active
- Mistake we don't commit in deep sleep state, total ignorance = bliss
- Tamo mayo Avruta Shakti Esha - intensely experienced all the time especially in deep sleep state, obscures, covers my real higher nature Atma.

c) Atmanam Avrunoti :

d) What type of Atma :

- Akhanda Nitya Bodhya, Shaktya Sphuranta Nirantam.
- Atma the consciousness which is all the time conscious
- I am conscious of the waking state, dream state, sleep state.
- What I am conscious of varies, that I am conscious is Non-variable available all the time.
- This ever-available consciousness is considered as it were.

e) Sphurantam :

- Ever shining, ever evident
- Became of what?

f) Akhanda Nitya Advaya Bodhya Shaktya :

- Shakti = Svarupam
- Because of nature of Akhanda - undivided, indivisible
- Each individual does not have his own individual consciousness.
- There is only one consciousness in all individuals like one space in all the universe.

g) Nitya :

- Before Big bang it is there

h) Advaya :

- Non-dual.

Akhanda	Advaya
<ul style="list-style-type: none"> - No External divisible - No Sajatiya bheda 	<ul style="list-style-type: none"> - No internal division - No Svagata Bheda

I) Bodha :

- Chaitanyam, consciousness

J) Shaktya :

- Svarupam indivisible, Secondless, Consciousness as its nature, Atma is evident all the time, Sphurantam

K) Sphurantam :

- Atmanam - This great Atma

I) Anantham Vaibhavam :

- Infinite glory as described in Upanishad
- Infinitely glorious, ever evident Atma, avidya, Avarna, shares, manages to cover.
- Samyak Avrunoti

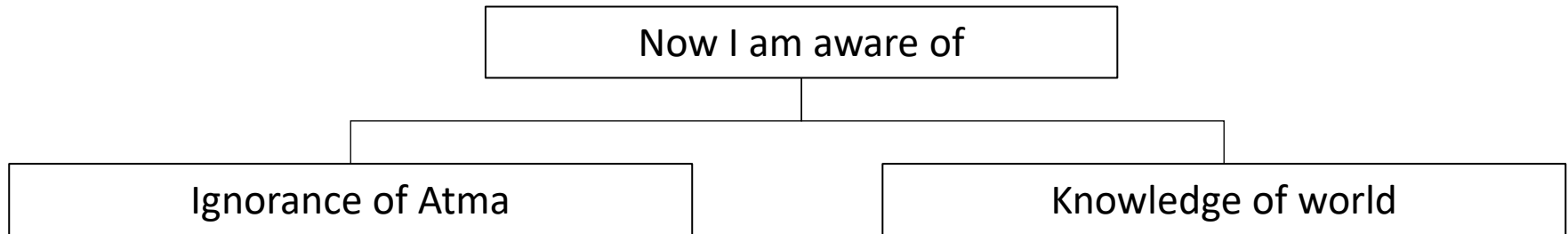
What is covering?

- Really, nothing can cover Atma
- Atma is infinite, all pervading
- You require something Bigger than Atma

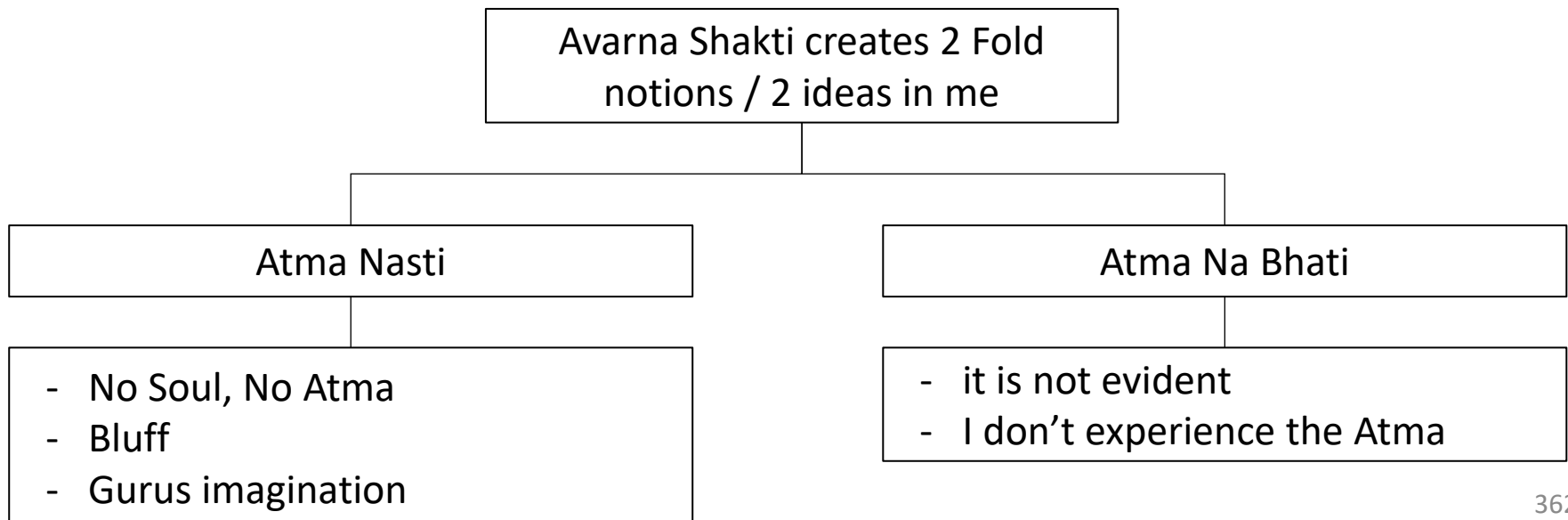
Example :

- Bedsheet must be bigger than body.

- Nothing bigger than Atma
- Really covering is not possible
- Covering does not take place
- If Atma is completely covered by ignorance, we will not know presence of ignorance.



- Consciousness illumines the ignorance
- If consciousness is covered, I can never Say consciousness is covered.
- Covering is in a figurative manner.



- Avarnam - Conceals Atma - Tamo Mayi covers like what.

m) Rahuhu Arka Bimbam Iva :

- Like mythological Rahu eclipses sun during solar eclipse.
- Shadow of moon = Rahu comes between earth and sun and covers the sun in mythology - Rahu.

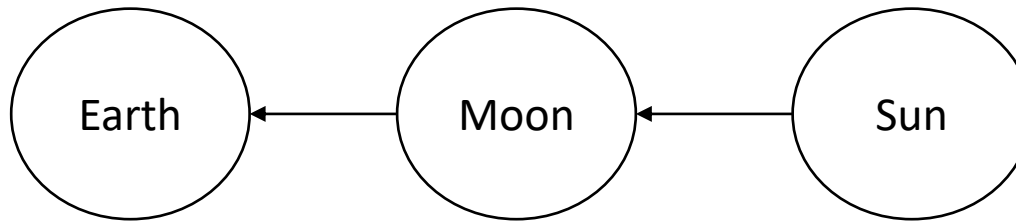
Dakshinamurthy Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṃharaṇato yo-bhūtsusuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in Maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Rahu covers solar disc
- Avidya, Avarna Shakti conceals my real nature
- I become ignorant



- Shadow falls on earth, and covers sun.

When did ignorance start?

- Karana Shariram = Anaadi, beginningless
- Ignorance did not start at a time in history
- Self ignorance is beginningless

Sravani - Pournami - Avani Avittam - Sankalpa :

- Anaadi avidya Vasana
- Because of beginningless Avarna Shakti, beginninglessly I ignore my real higher nature, Param - Atma, I mistake myself as Jiva - Atma.
- Punarapi Jananam - Maranam...
- 1st Part of bondage starts
- Avarna Shakti has done its job
- Vikshepa Shakti takes the baton of samsara and it does its job.

What is the job of Vikshepa Shakti contribution of Maya

Verse 40

Avarna Shakti

Verse 41

Vikshepa Shakti

Verse 41 :

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्
अनात्मानं मोहादहमिति शरीरं कलयति ।
ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः
परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ 140 ॥

*tirobhūte svātmanyamalataratejovati pumān
anātmānaṁ mohādahamiti śarīraṁ kalayati |
tataḥ kāmakrodhaprabhṛtibhīramuṁ bandhanaguṇaiḥ
paraṁ vikṣepākhyā rajasa uruśaktirvyathayati || 140||*

When a person's own Self of purest splendor is hidden from direct experience, that person, due to ignorance, comes to falsely identify with the body which is the non-Self. Then the merciless persecution of rajas (projecting power), binds the person down with fetters of lust, anger etc. [Verse 140]

a) Rajataha Vikshepakya Urushakti :

- Vyathayati, Urushakti intense power, enormous power.

Named :

- Vikshepakhya = Disturbing, Agitating, Activating power of Rajo Guna.
- Makes human being permanently restless
- All the time wanting to do something or other.
- Struggle starts
- Powerful force of Rajo Guna called Vikshepa Shakti - Vyathayati, torments human beings, whips human body, makes life into a continuous struggle.
- Often without knowing, struggle for what?

b) Svatmani tirobute sati tirobutam = Hidden :

- How Vikshepa Shakti manifests? Splendidly described
- Once Atma has been hidden - 'I am Brahman' is hidden
- Svatmani - My Atma Svarupam
- Tirobute - concealed, what type of Atma?

c) Amala Tara Tejo Vati = Puman :

- That wonderful Atma which is of nature of pure shining consciousness
- Not physical shining like bulb.
- Shining means which reveals everything

d) Svaprakasha Tejo Vati :

- Ever effulgent Atma once covered, this Puman, human being is going to commit a blunder.

Instead of Saying :

- Aham Brahma Asmi, he looks at body, intimately available, mistakes body as himself.
- Disastrous, worst blunder

e) Anatmanam Shariram :

- Anatma not self, perishable, material body
- Sheeryamana Svabavam - Entropy, continuously, disintegrating, disorderly.
- Growing, greying, Going-body
- Name shows body is decaying, Putrefying matter.
- Very useful medium for transaction, not worth claiming as myself.
- Using donkey useful
- Washer man uses donkey
- Body - wonderful as a medium
- Terrible as an object of false claim.

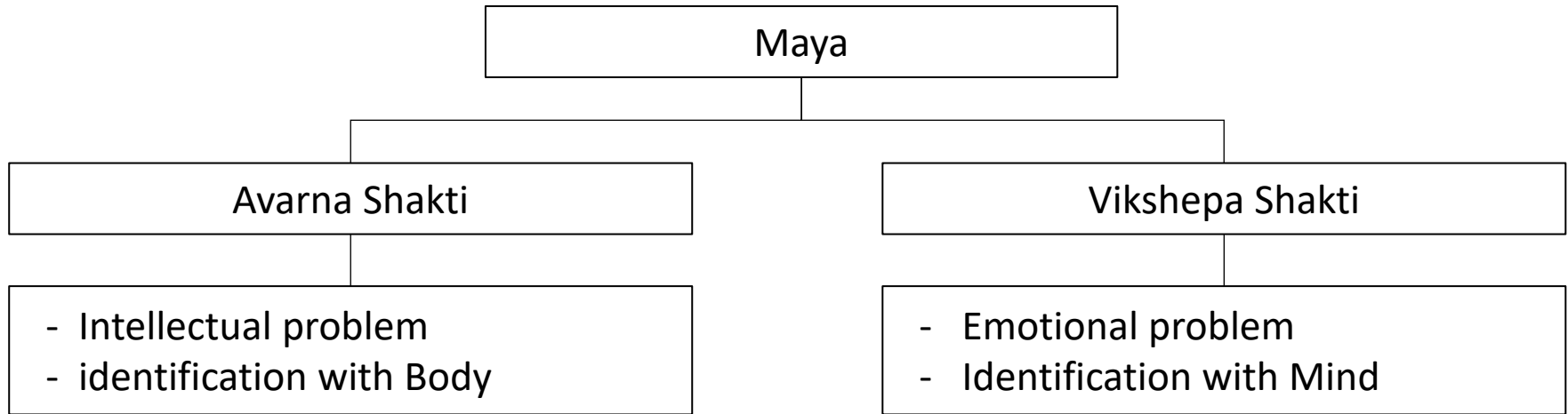
f) Mohat :

- Because of Aviveka, not knowing difference between Atma and Anatma, it is delusion.

g) Shariram Aham Kalayati, Chintayarti, Bavayati - Misleading :

- Once I mistake body as me, it is called Bandaha defined in verse 39.
- Pushyati, Uksati... Try to serve the body, insure the body.
- Truth - Body ever insecure.

- Bondage given in verse 39, cause given here - Verse 40
- Because of Avarna Shakti, identification takes place.
- Then what happens - I become mortal individual being, samsara in the form of emotional disturbances come.



h) Kama Krodha Prabhirdaya bandana Gunaha Utpatyante :

- Once I conclude I am finite, mortal, human being, I have fallen from my real higher nature.
 - I am infinite, real, immortal Atma is my intrinsic nature, disowned
 - Take to false identification
 - I am mortal, human being is my unnatural incidental state.
- I am not at home, I have disowned my real Atma home and have come to outside to Jagat and am suffering bondage.
- Bondage in Anatma.

- There is a disease, uneasiness, experienced by entire humanity.
- Undefinable discomfort problem not diagnosed but I am not fine with myself = Samsara.
- Just as a sick person tries to get back health by taking varieties of medicines, homeopathy, allopathy, not at ease.
- Health is natural
- Spiritual disease = self inadequacy which is called Apoorvatvam.
- Therefore, begins struggle to get rid of incompleteness and to get back to my Poornatvam.
- I want Poornatvam is fundamental, legitimate desire of every human being.
- If I am guided by Veda, I am safe
- I have a doctor, knows course of curing

Problem :

- Self ignorance
- Self misconception
- Know road map
- Great knowledge
- Gain moksha
- Have desire for qualification
- Legitimate desire
- Practice karma yoga
- Require worldly resources, relationships (family)

- I know Self knowledge gives fulfilment
- I also know worldly resources can give Chitta Shuddhi - Qualification
- Worldly resources can never give fulfillment.
- Every person is finite - Family, spouse, can't give Poornatvam, Children, business can't give Poornatvam but can help me get qualification.
- My desires well informed and well directed
- I know what I should take from the world and What I can't get from the world.
- I can get qualification from the world
- World can't give me fulfilment
- If Vedic guidance is not there, I get endless misplaced desires.
- Endless worldly desire makes me materialistic person.
- In and through all desires, I expect fulfilment
- I get married for fulfilment but family life makes me miserable.
- We become aware of more inadequacy.

Spouse continuously says :

- You are useless, I got married to a wrong person.
- When I see a wrong thing, desires get misplaced, Never gets fulfilled, it will not be effort but endless struggle.

Example :

- Going to a shoe shop - Asking for a saree
- Going to a saree shop - Asking for vegetables
- Going to vegetable shop - Asking for tooth paste
- Go to world shop - Seek Poornatvam, I miserably fail.
- Few / Rare people have guidance because of Purva Janya Punyam.
- Whereas majority of others, do not know what to seek.
- Go through endless struggle.

i) Kama :

- Worldly desires for Poornatvam
- There is temporary peace, but it is only pacification of mind not fulfilment.
- After few days, again restless
- Wanted to get married got married, there is sense of Poornatvam, raise family, children's desires become my endless desire.
- If fulfilled, peace is temporary not get what I really want.

Example :

- Baby sucking the thumb
- Mistaking its own saliva as mother's milk.
- It serves as a pacifier, serves for some time, hunger never goes, will cry again to fulfil the stomach.
- Sucking thumb will not give fulfilment.

Vedanta :

- Humanity is sucking worldly thumb
- Seek mother's milk of Poornatvam, can be given by only mother Gita.

Dhyana Sloka :

सर्वोपनिषदो गावो दोग्धा गोपाल नन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४॥

Sarvaopanishado gaavo dogdhaa Gopala Nandana

Partho vatsah sudheer bhoktaa dugdham Geetamritam mahat ॥ 4 ॥

All the Upanishads are cows; the Milker is Krishna, the cowherd boy; Arjuna is the calf; Wise and pure men drink the milk, the supreme, immortal nectar of the Gita [Verse 4]

- Sruti Mata Can give, acquiring worldly things = Sucking thumb.

Maha Subhashita Samgraha :

असारे खलु संसारे सुखभ्रान्तिः शरीरिणाम् ।

लालापानमिवाङ्गुष्ठे बालानां स्तन्यविभ्रमः ॥

asāre khalu saṁsāre sukhabhṛāntiḥ śarīriṇām |

lālāpānamivāṅguṣṭhe bālānām stanyavibhramah ||

In this world without any real substance, there are only four things that matter - living in Kashi, befriending virtuous people, holy water of Ganga and worshiping Lord Shiva.[Verse 1]

- Get illusion of peace temporarily.
- Lalaphanamivangusthe, Balanam Stanyavibhramaha...
- Angushte lala panam Iva....

- Babies suck the thumb and take its own saliva, mistaking it to be mother's milk.
- Materialistic society = thumb sucking society according to Vedanta.
- Pacified for time being but again hunger will restart
- Struggle of samsara.

J) Krodha :

- Desires endless, not able to fulfil them
- I am old, got unfulfilled desire, grandchildren's desires become my desires.
- Constant tension - Many desires can't fulfil, helpless, anger, frustration, depression.
- Life = helplessness, anger, frustration, depression
- Kama, Krodha, Prabhirtibihi etc - Lobha, Moha, Madha, Matsarya...
- All forms of emotional turmoil.
- Each one binds a person to his own Anatma, becomes busier and busier
- Never looks inwards.

Katho Upanishad :

पराचः कामाननुयन्ति बाला- स्ते मृत्योर्यन्ति विततस्य पाशम् ।

अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

Paracah kaman anuyanti balah te mrtyor yanti vitatasya pasam,

Atha dhira amrtatvam veditva dhruvam adhruve-sviha na prarthayante ॥ 2 ॥

The ignorant (child-like) pursue the external pleasures (and so) they fall into the snares of the widespread death. But the wise do not desire (anything) in this world, having known what is eternally immortal in the midst of all non-eternals.

- Fools look for infinite in finite world = Balaha, immature children.
- Come into yamas hands = Death
- Misplaced desires keep human beings within samsara.

K) Bandana Gunaih :

- Through all desires, anger

L) Rajasa Viksepakhya Shaktihi Vythayati :

- Vikshepa Shakti of Rajo Guna disturbs
- Wake up with stress daily, can't go out, Lock down.
- Humanity bound by invisible virus, so fragile is our life.

M) Param Vyathayati :

- Intensely agitates, disturbs the mind
- Intellectual problem has been converted into emotional problem.
- Unless Veda comes, we will never know - it is an intellectual problem.
- We will consider Vedanta as unnecessary intellectual exercise, when I have got so many family problems.
- All problems because of Self ignorance, but person has no time for Vedanta.
- This is sad biography of majority of human being.
- Binding nature of emotional disturbances, Bandana Gunaihi - Adjective to Kama, Krodha.

Verse 42 :

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।

याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम् ॥ 144 ॥

etābhyāmeva śaktibhyāṁ bandhaḥ puṁsaḥ samāgataḥ |

yābhyāṁ vimohito dehaṁ matvā'tmānaṁ bhramatyayam || 144 ||

A person's bondage proceeds from these two —powers.|| Deluded by them, one mistakes the body for the Self and wanders from life to life. [Verse 144]

a) Ekabhyam Eva Saktibhyam :

- Because of 2 Powers - conspiring - Avarna
- Shakti - Concealing nature and Micro Vikshepa Shakti.

Vikshepa Shakti applied in 2 contexts

- Bhagawan's Vikshepa Shakti of Maya, not of Bondage
- Bhagawan uses to create the world
- Avarna Shakti not a Bondage

- For individual
- Avarna and Vikshepa Shakti together is a bondage
- Vikshepa Shakti converts world into Samsara, called Jiva Srishti

- Converts Padartha into Vishaya
- Every object is beautiful and enjoyable.

- Develop Raaga, Dvesha and once i label the object, that object no more Padartha, becomes Vishayaha.
- Very sight of it - disturbs me, Positively or negatively.
- Conversion of Ishvara Srishti into bondage is the Jiva Srishti.

Ishvara Srishti	Jiva Srishti
<ul style="list-style-type: none"> - Because of Macro Maya Vikshepa Shakti - Macro Vikshepa Shakti is cause of Universe 	<ul style="list-style-type: none"> - Because of Micro Maya - Vikshepa Shakti - Converts world into a jail. - 2nd Vikshepa Shakti - Micro Vikshepa Shakti - cause of emotional turmoil

Jnani :

- Continues to experience the world
- Mental turmoil of Vikshepa Shakti is avoided because his Avarnam of Atma is no more there.

b) Etabhyam Shaktibhyam - Pumsaha Bandaha :

- Bondage of human being
- Animals do not have well developed intellect
- Therefore, they don't have samsara, don't have well developed free will also.

c) Bandaha Samagataha :

- Samsara bondage arises

d) Yabhyam :

- How bondage expresses because of 2 powers?

e) Vimohitaha :

- Human being is deluded right from birth because of 2 forces

Gita - Chapter 7 :

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

icchādvēṣasamutthēna
dvandvamōhēna bhārata |
sarvabhūtāni sammōhaṃ
sargē yānti parāntapa || 7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

- Brilliant Chapter
- What do 2 forces cause?

f) Deham Atmanam Brahmayan Matva :

- Mistake body is himself, immortal converted into mortal.

- Infinite Converted into finite
- Ananda converted into Dukham
- Deham Atmanam matva taking all 3 Bodies.

G) Ayam Brahmati :

- This human being wanders, knocks about, earning, acquiring, travelling, endlessly he continues, Doesn't know what he wants.
- This is how bondage has been caused by Avarna - Vikshepa Shakti of Moola avidya - Karana Shariram
- How bondage comes has been answered.
 - Question 5 - Anatma
 - Question 6 - Atma
 - Question 1 - What is bondage
 - Question 2 - How bondage has come

Answered

Conclusion :

- Problem is intellectual
- Spiritual problem = problem regarding spirit - Atma

Problem in the intellect :

- Misconception belongs to the intellect
- Traditional people always talk of scriptural study
- Jingyasu bhakti - Come to scriptures.

- All discourses today don't emphasize Scriptural study
- Whenever they get opportunity, they Criticize Scriptural study as mere intellectual exercise, ridicule it.
- Antivedic approach prevail in Society today.
- Vedanta = Scriptural study
- Gita must be studied as a guiding factor and for Karma Yoga and for Jnana Yoga
- Otherwise all our desires will be misplaced desires
- Service, meditation, Kundalini...
- Rarely do they talk of consistent, systematic, Scriptural study.

Vivekachudamani diagnosis :

- Problem is in our buddhi
- We have concluded that we are the body.
- Other sadhanas required.

Tradition :

- Scriptural study must go parallelly.
- Gita, Upanishad, allied text books
- Importance of study will be clear only when we understand these verses.

Lecture 19

Revision - Verse 42 :

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।

याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम् ॥ 144 ॥

etābhyāmeva śaktibhyāṁ bandhaḥ puṁsaḥ samāgataḥ |

yābhyāṁ vimohito dehaṁ matvā'tmānaṁ bhramatyayam || 144||

A person's bondage proceeds from these two - Powers. Deluded by them, one mistakes the body for the Self and wanders from life to life. [Verse 144]

4 Questions Answered

Anatma

- Not self

Atma

- Real Self

Bandaha

- Bondage
- Identification
with Anatma

Cause of Bondage

- Ignorance of
Atma

Bandaha / Samsara

4 Layers

Original Cause

- 1st Level
- Self ignorance
- Ajnanam

Self Misconception

- 2nd Level
- Adhyasa

Tapatrayam

- Emotional turmoil layer of Samsara
- Activated by Vikshepa Shakti
- Emotional Turmoil
- Kama
- Krodha
- Lobha
- Tapatrayam

Cycle of birth and death

- Travel from one physical Body to another

Punar Api Jananam, Maranam :

- Birth - Death cycle Samyak Sravanam, continuously moving from body to body.
- 4 Levels put together is called bondage, Samsara.
- Agyanam, Adhyasa, Tapa Trayams Samsara = 4 Bondages - Bandaha

4 Caused by 2 Powers of Avidya
Karana Shariram

Avarna Shakti

Viveka Shakti

Topic V : 5th Question :

- Katham Prathishta?
- How Samsara persists in the life of Jiva?

Verse 43 :

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ 145 ॥

*bijam saṁsṛtibhūmijasya tu tamo dehātmadhīraṅkuro
rāgaḥ pallavamambu karma tu vapuḥ skandhoo'savaḥ śākhikāḥ |
agrāṇīndriyasamhatisca viṣayāḥ puṣpāṇi duḥkham phalam
nānākarmasamudbhavam bahuvidham bhoktātra jīvaḥ khagaḥ || 145 ||*

Ignorance is the seed of the tree of samsara, the worldly existence. Body-identification is the sprout, desires are its tender leaves, actions are its water, the body is the trunk, the Pranas are its branches, the sense-organs are its twigs, the sense-objects are its flowers, different miseries born out of the varieties of actions are the fruits and the individual soul is the bird perched upon it. [Verse 145]

Katham Asya Bandasya Prathishta?

- Continuity - How Bandah sustains for such a long time, Anaadi samsara.
- Survived creations samsara survives, not several births

Hinduism :

- Creation - Cyclic process
- There was another cosmos before current Cosmos
- Srishti repeats for several cycles, Samsara survives for many life times
- I have gone through infinite births, bodies - insect, plant, animal, human, divine.

How Samsara continues?

- Comparison to explain continuity.

Katho Upanishad :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,

Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,

Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That. [2 - 3 - 1]

Gita - Chapter 15 :

श्रीभगवानुवाच ।
ऊर्ध्वमूलमधःशाखम्
अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca
ūrdhvamūlam adhaḥśākham
aśvatthaṃ prāhuravyayam |
chandāṃsi yasya parṇāni
yastaṃ vēda sa vēdavit || 15 - 1 ||

The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

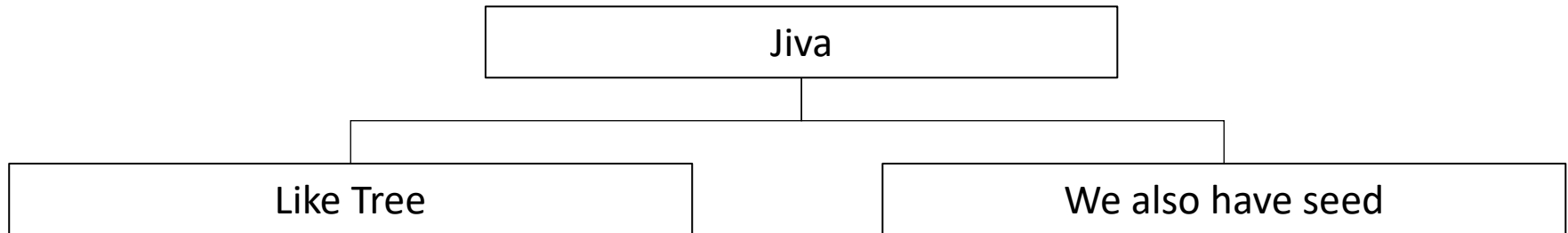
Here Different version :

- From seed, tree comes - Grows Gradually develops, huge trunk with many branches, leaves, flowers, fruits come...
- Tree dies, Produces seeds, tree goes, Another tree comes, tree series survives.
- Every tree survives in the form of seed
- Every Jiva survives in the form of karma Phalam and again he is reborn.
- Ten common features - involved sloka.

a) Samsruti Bhumi Jasya :

Bumi	Jaha = Tree
Earth	Bornout of

- Jiva Originates from food - Earth element.



- For Samsara tree these are 10 common features.

b) Beejam Tamaha :

Tree	Jiva
i) Seed : <ul style="list-style-type: none"> - Produced 	ii) Seed : <ul style="list-style-type: none"> - Tamaha, self ignorance - Tamaha Karyatvat Tamaha - Self ignorance caused by Avarna Shakti of Tamaha - Moola Avidya = Seed not produced, is there from beginningless time - Therefore, Jiva is Anaadi

c) Ankuraha Deha Atma dhir :

- Sprout originates from seed

ii) Sprout :

- Identification with the body, claiming that I am individual living being.
- Ahamkara Emergence
- Jiva Atma Bhava
- Deha Atma Dhihi (Notion)
- Body alone is myself is the sprout
- Jnani never identifies with the Body, never perpetuates Samsara, gets Videha Mukti.
- Samsari lives claims a individual being

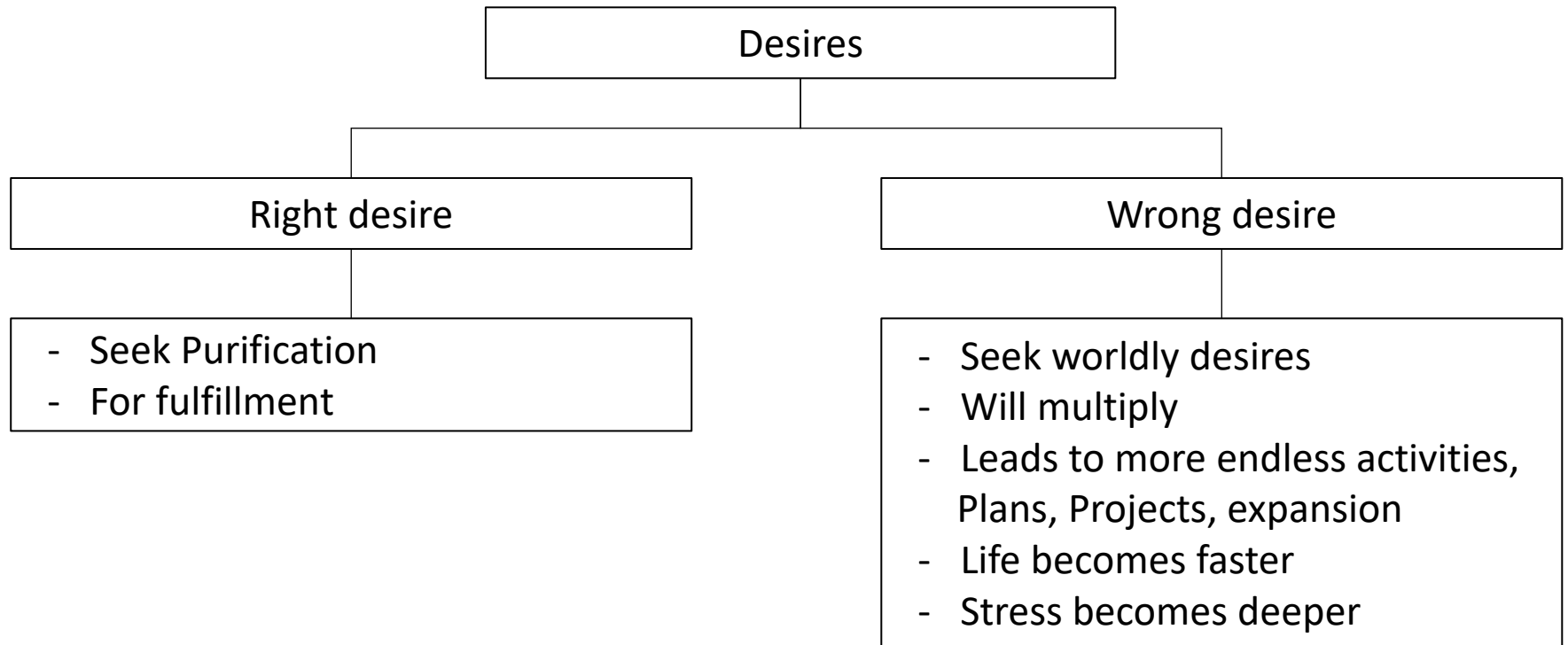
d) Pallavam Raagaha :

iii) Emergence of shoots or leaves of the tree :

- Appearance of leaves
- Pallaha - Pallam
- Raaga after identifying with body - Mind complex
- I feel sense of limitation, Apoornaha
- I want to remove my Apoortnatvam, inadequacy
- Demanding, wanting mind = Raagaha or Kamaha

As - Body :

- Playthings
- See teddy, Barbie, relationship, family, Children, house, cars
- Raaga - Kama
- Some desires Vasana Janya kama - Purva Janya Kama
- Some are acquired desires, looking at commercials.
- Attractive face masks - Gold / silver...
- Desire leads to karma - Effort, struggle to fulfil desires...
- Healthy desires → Fructify into Moksha.
- I want worldly resources and worldly relationships to acquire qualifications.
- Desire money, family for Karma Yoga
- Desire Karma Yoga for qualification - Purification of mind
- Desire Jnana Yoga for meditation or moksha - Desire Right desire
- Misplaced desire = seek fulfilment through money relationships.



- Initially squanders health in search of wealth.
- Then, squanders wealth in search of health
- Ultimately loses both because of endless karma
- Karma, comma, Action, no full stop.

iv) Ambhuhu Watering :

- Karma waters Samsara tree
- Produces Punya Papam
- Can't exhaust in this Janma
- Keep some for next Janma

- Because of karma and Punya Papam, I make sure I have the next series of birth.
- Water Samsara tree by all materialistic activity.

e) Skandaha vabuhu :

- v) Trunk - well built body is trunk of Samsara tree

f) Shakikaha Asavaha :

vi) :

- Branches coming down and up
- Making tree vast
- All branches connected to trunk
- Branch grows outside trunk
- Once Branches cut, tree can't survive
- Asuhu = Prana Shakti flowing through Nadis - Big - Small - Mini
- Blood Vessels through which Prana Shakti flows.
- 7.2 Million Naadis
- Naadis = Branch
- Naadis part of Sukshma Shariram associated with body
- Once Pranas removed, body can't Survive.

g) Agrani Indriya Samhati :

vii) :

- Peripheral part of tree, end portion, outer part, tips of Branches exposed to Atmosphere
- By Photosynthesis, absorb sunlight, Chlorophyll absorbed, important for Survival
- Outer branches important for Survival of tree
- 10 Indriyas, 5 Jnana Indriyam
- In Outskirts of body, exposed to universe
- Come in contact without sense objects
- Because of contact only Raaga, Dvesha, Kama, krodha comes.
- Sense organs perpetuate our desire, our Karma.

h) Vishayaha Pushpani :

viii) :

- Flowers, connected to periphery of tree to attract the bees
- Flowers are in contact with Peripheral branches of tree
- Agrani and flowers are contacting each other.
- Flowers are attractive
- Sense organs in contact with flowers - Sense objects
- Sense organs and sense objects in constant contact.

- Sense objects also attractive
- Objects called Padarthas
- I develop Raaga, Dvesha, then innocent object becomes Vishaya.
- Objects do not Bind me
- If I develop like or dislike, object is empowered to agitate mind through Raaga or Dvesha
- Whips mind to go in search of sense objects.

i) Phalam Dukham :

ix) :

- After flowers, 2 Type of fruit comes
- Delicious Sukham
- Samsara gives Pleasure and Pain, Sukham - Dukham - Happiness or Sadness
- Dukham predominant because of helplessness
- Sukham = Gap between 2 types of Dukham
- In happiness, we worry what Dukham may come.

J) Bahuvudham Dukham :

- Sour - Fruits - Tapa Trayam Dukham

Adhyatmikam :

- Pains caused by our own physical body, diseases, brain degenerates, memory loss.

Adhibautikam :

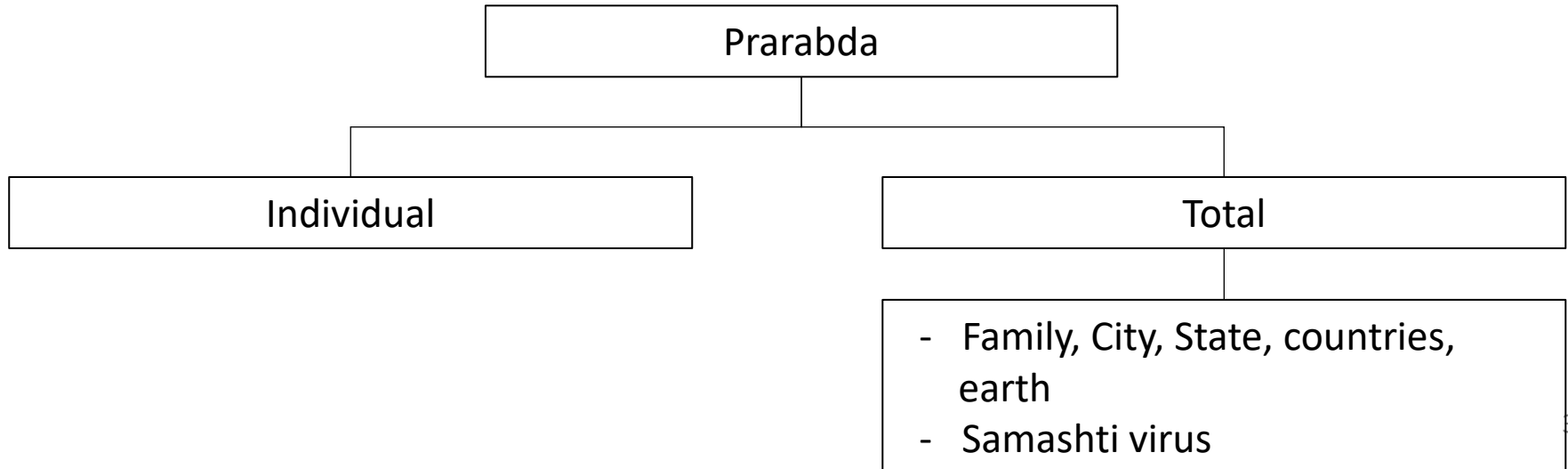
- Pain caused by other living being - Human, plants, animals - Family worries.

Adi Deivikam :

- Inert part of universe
- Elements, Pancha buta except akasha.
- Earth - Virus from Bhoomi
- Floods - Jala Tattvam
- Bush fire - Agni Tattvam
- Cyclones - Vayu Tattvam
- Except akasha - All 4 elements can cause varieties of problems

k) Nana karma Samudbhavam :

- Tapa trayam determined by our Prarabda Karma, earned in past life.



I) Bahuvidham Dukham :

- Result of Samsara Vriksha

Gita - Chapter 15(Revise) :

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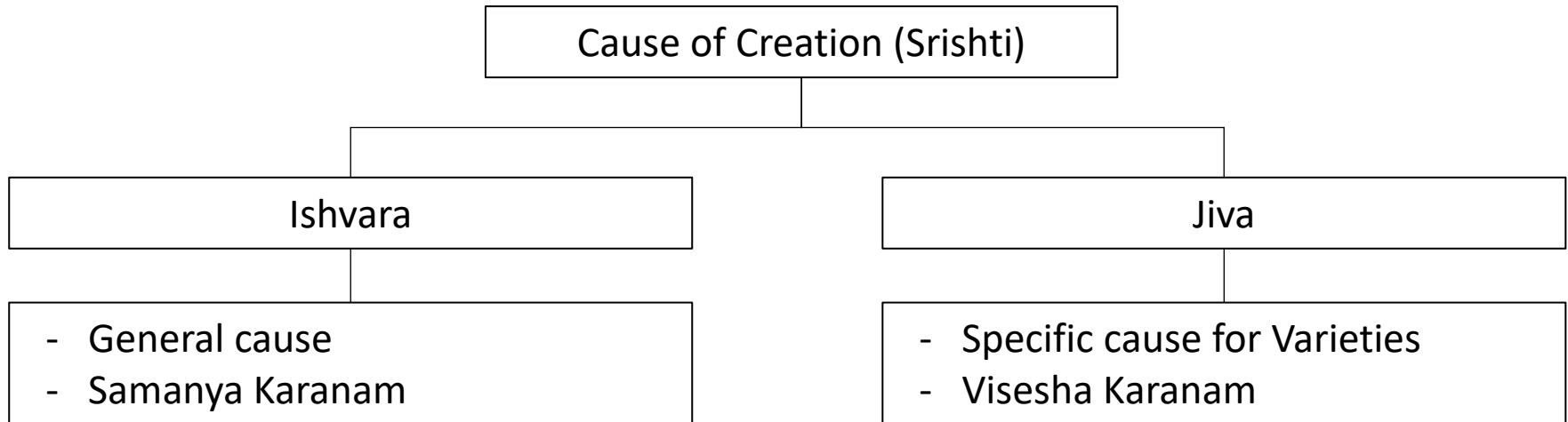
x) :

- Fruits eaten by birds
- Fruits by themselves do not give pleasure or pain
- Give to birds sitting on the tree
- Jiva - Kagaha
- Experiencing living being
- 'Bokta' experiencing Pleasures and pains.

How it persists?

- We are regularly watering the tree by our Punya - Papa karma
- Like pedalling cycle of samsara, we are continuously generating Punyam and Papam - 2 pedals.
- We are re-born, creation for us comes again and again
- Bhagawan does not decide to create the world
- Bhagawan maintains Law of Karma
- Cosmic judge creates the world and gives bodies to Jiva.
- Life cycle perpetuated

m) Bokta Jiva Khagaha Bavati Atra Asmin samsara :



- Creation is Joint Venture
- Without Jiva's contribution, Bhagawan can't create the world (Secret)

Require 2 for creation

Anaadi, beginningless Jiva

Anaadi beginningless Ishvara

- Together contribute to perpetuation, called Pratishta.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

Ishvara Bird	Jiva bird
Gives Phalam	Eats the Phalam

- 5 Questions answered

6th Question :

- Next Question Katham Vimoksha
- How can Jiva get out of samsara chakra in which he is helplessly caught?